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Sustainable Social Work: a response to the climate emergency from social work education and practice in Aotearoa, New Zealand.

A thesis presented in partial fulfilment of the requirements for the degree of

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Abstract

Evidence of the climate emergency is apparent in changing weather systems, rising sea levels, temperature extremes and challenges to food, energy and water security. These physical impacts have health and social implications that increase resource pressures and exacerbate inequities across all social systems. Those tasked with supporting the most vulnerable in the community must plan to face these challenges. Social workers in practice and education across Aotearoa New Zealand need to better understand the relevance of climate change impacts on their practice and prepare for a resilient future. The climate emergency has arrived and the time for action is now.

This educational action research, informed by Transformative learning theory and the Transtheoretical model of change, engages social workers, students and educators across Aotearoa New Zealand in a process of transformative learning about the climate change impacts on their work. Transformative learning theory informs the design and interpretation of qualitative data generated through three action research cycles. These include educational workshops, individual interviews and focus groups. Working in collaboration with key stakeholders this thesis identifies the educational and support needs of future social workers. From the findings emerge a working definition of Sustainable Social Work, an educational framework for the future social work curriculum and a Model of Sustainable Action. Each creates a practice-based response to the climate emergency underway in Aotearoa New Zealand.

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Key terms

These key terms are used throughout the thesis:

Adaptation: "The process of adjustment to actual or expected climate and its effects. In human systems, adaptation seeks to moderate or avoid harm or exploit beneficial opportunities. In some natural systems, human intervention may facilitate adjustment to expected climate and its effects". (IPCC, 2014c, p. 5)

Adaptive capacity: the amount of resources individuals or communities have available to use in adaptation and mitigation of climate impacts.

Aotearoa: is the name for New Zealand in the Māori language (Te reo). Aotearoa is used in reference to New Zealand from now on throughout the research in recognition of Māori as tangata whenua (people of the land).

Bioregion: the physical geographical location characterised by the natural environmental features as opposed to the human made features such as cities and towns.

Climate change: "Climate change is a change in the usual weather found in a place. This could be a change in how much rain a place usually gets in a year or it could be a change in a place's usual temperature for a month or season. Climate change is also a change in Earth's climate. This could be a change in Earth's usual temperature or it could be a change in where rain and snow usually fall on Earth. Weather can change in just a few hours. Climate takes hundreds or even millions of years to change". (May, 2017, para. 5)

Climate emergency: the term is used to acknowledge that the changing climate is now in a state of emergency. Since 2018, many countries have begun to declare a climate emergency in recognition of the urgency needed to deal with the climate crisis. During the research process, the term climate change was used. I refer to

climate change when writing about the research process. However, in later reflections I use the term climate emergency in recognition of the changes in language.

Ecological literacy: "understanding the key ecological systems and processes, while also understanding the nature of ecological science and how science is conducted". (Ballard & Belsky, 2010, p. 613)

Environmental Justice: "Environmental justice is the fair treatment and meaningful involvement of all people regardless of race, colour, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies. It will be achieved when everyone enjoys the same degree of protection from environmental and health hazards and equal access to the decision-making process to have a healthy environment in which to live, learn, and work". (Gillum, 2000, p.5)

Kaitiaki: Guardian or trustee, usually of a resource or area of the environment.

Manaakitanga: the process of showing respect, generosity and care for others.

Mana whenua: Māori guardian of a specific area of land.

Mokopuna: Grandchild or great niece or nephew.

Pākehā: New Zealand European people.

Resilience: "The capacity of social, economic, and environmental systems to cope with a hazardous event or trend or disturbance, responding or reorganizing in ways that maintain their essential function, identity, and structure, while also maintaining the capacity for adaptation, learning, and transformation". (Intergovernmental Panel on Climate Impacts, 2014)

Sustainability: "Sustainability is a way of thinking or an aspect of worldview that focuses attention on creating a world that encourages the mutual flourishing of the human and natural world, both now and into the future. It is a transformational way of thinking that, once embraced, requires changes in behaviour, decision-making, policy development, economic systems, and other social structures. To embrace sustainability is to transform the very structures that define and support society". (Rinkel & Mataira, 2018, p. 34)

Sustainable social work: "Sustainable Social Work is effective social work practice that facilitates the creation and support of resilient and resourceful communities, for present and future generations. Sustainable practice utilises regenerative resources across all areas of social work practice, policy, education and decision making, while acknowledging social workers themselves as resources to be sustained". (p. 315). This is a working definition created by this research.

Tauiwi: Non - Māori people.

Te Reo: the Māori language.

Tipping Point: "The phrase 'tipping point' captures the colloquial notion that 'little things can make a big difference, that is, at a particular moment in time, a small change can have large, long-term consequences for a system. The term 'tipping element' was introduced to describe large-scale subsystems (or components) of the Earth system that can be switched under certain circumstances … into a qualitatively different state by small perturbations". (Lenton, 2011, p. 202)

Tūpuna: Grandparent or ancestor.

Vulnerability: "The propensity or predisposition to be adversely affected. Vulnerability encompasses a variety of concepts and elements including

sensitivity or susceptibility to harm and lack of capacity to cope and adapt". (IPCC, 2014c, p. 4)

Whakapapa: Genealogy.

Chapter One – Introduction

The climate emergency has arrived. The fight for resources is now on and those tasked with supporting people exposed to resource inequities will have an important role to play in the coming years. Contemporary social workers find themselves operating within an ever-changing world and this thesis has developed in response to challenges emerging from the climate emergency for social work students, practitioners, and educators in Aotearoa.

Social work education has a key role in preparing the next generation of social workers to practise in the context of the unfolding climate emergency. Many scholars agree that social work education is well placed to educate students on the relevance of sustainability and climate change-related, risks and opportunities (Besthorn & Canda, 2002; Dominelli, 2012; Jones, 2013; Jones, 2010; Mary, 2008; Nesmith & Smyth, 2015). How social workers adapt and support service users in the context of the climate emergency in Aotearoa is a key theme of this research.

This first chapter introduces myself as the researcher explaining why I chose this topic followed by the topic of climate change and its relevance to social workers in Aotearoa. It continues to describe the context in which this research exists and how the title was developed. The work that went into preparing for this research, the research aims and objectives are then presented prior to the key research questions and values. The chapter concludes by mapping the structure of the thesis.

Locating the researcher

Tēnā koutou katoa
Ko Breacon Beacons toku maunga
Ko River Severn toku awa
Ko Ngati pakeha toku iwi
Ko Darryl Bishop toku Tane
Ko Harrison rawa ko Charlie toku Tamariki
No Wolverhampton, England ahau
Ko Lynsey Ellis toku ingoa
No reira
Tēnā koutou
Tēnā koutou
Tēnā koutou katoa

It took me forty years to understand that the environment that I have taken for granted is in crisis. Growing up in 1980s working-class England I dreamt of upward mobility. The Britain of my childhood was awash with cheap clothing and the neoliberal policies of the Thatcher government. I was unimpressed by my mother's stories of how she had learned to knit before she went to school, and utterly embarrassed when she furnished me with hand-knitted school jumpers. The eight pounds a week I earned from my paper round I spent on an array of fashionable cheap clothing from the latest outlets. I had no idea about how the new trend of individualism was slowly fragmenting our community.

When I was fourteen years old, I came across a documentary about young people living on the streets of London. Horrified that people my age were homeless, my youthful activism awoke. I promised myself that one day I would go to London and do something to help those young people. At the age of eighteen, I moved to London to study for a Bachelor Degree in Psychology, paid for by a state grant, my father's child maintenance money and two part-time jobs. I was among the last generation to leave university without debt.

Remembering my fourteen-year-old encounter with homelessness, my social work career started, volunteering at a night shelter for homeless youth in Soho, London. Six years on, a Bachelor's degree and Master of Social Work degree later, I found myself standing with the keys to that same youth homeless shelter. I had the title of manager, a staff of six enthusiastic support workers, a budget of two hundred and fifty thousand pounds, no policies, no furniture and a deadline of fourteen days to open. An exciting challenge that had me working long days and nights.

Fast forward another five years, still working in the homeless sector, I found myself managing a "complex needs" team for homeless youth, operating out of a rat-infested portacabin in south London. When the invitation came from a friend to travel to South America I did not hesitate. I quit my job, jumped on several aeroplanes and spent the next two years travelling the world. Out of money and in a need of a job, New Zealand offered beaches, sunshine and the opportunity to get back into social work.

Auckland 2001, the social work job offers came easily and residency soon followed. I spent the next nine years working for the District Health Board practising crisis mental health with homeless and transient service users. Two decades later, I continue to support the homeless sector as the coordinator of the Auckland Rough Sleepers Initiative and remain passionate about the many populations who are the victims of inequity and poor management of resources.

The devastating potential of climate change only entered my reality in 2012 when I came across the work of Paul Gilding and his book "The Great Disruption" (Gilding, 2011). After reading it, this new knowledge haunted me. Everywhere I went I could see the connections: listening to the radio, shopping in the supermarket, reading the newspaper, drinking coffee with friends. The connections between the daily functioning of my life and the demise of the planet became distressingly obvious. The more I read, the more podcasts I listened to, the more frustrated I became. I needed to act.

Initially, I spent a year working with people in my community, trying to set up a Transition Town group (Hopkins, 2011). I attended workshops and read many books. After a year, there were many meetings with little action. Looking for another place to make my contribution, I came across some international literature on environmental social work, mirroring my concerns (Coates, 2003; Dominelli, 2012; Jones, 2010; Mary, 2008; Zapf, 2009). The absence of literature from Aotearoa was apparent in my searches, which led me to take on this action research. Consequently, this thesis is my small contribution to the global climate crisis, social work in Aotearoa and the future for my (and all) children. To this research, I bring the best part of two decades of social work clinical practice and management and a decade of tertiary university teaching experience.

My philosophical position

The philosophical understanding of reality to which I subscribe comes primarily from a constructivist perspective and the work of Vygotsky (Liu & Matthews, 2005). I believe in the social construction of reality. I believe that reality is interpreted through the meaning humans attribute to it which comes from prior learning and experience (Sarita, 2017). After reflecting on why I feel this way I turned to my social work career and experience in working with service users to create change. In social work practice it was always important to understand the world from the client's perspective, to put yourself in the service users "frame of reference" (Mezirow, 2003, p. 59). After years of working with service users, I note that their understanding and knowledge primarily comes from their own experience of the world and the interpretation they attribute to it. Understanding client's frame of reference is a foundation for developing a professional relationship where effective social work can take place. In my teaching, this perspective has been important to teach students when working with service users.

A deeper reflection on the nature of reality has led me to understand that the ability to a have a philosophical standpoint at all, is available only to those with the privilege of education and time. As an academic and social worker from a

working-class background, this inequity creates an ongoing tension and awareness within myself. This research is rooted in social work education and works from the fundamental principles of a social constructivist perspective, I present a more detailed discussion on this later in Chapter Four.

Climate change

Considerable controversy has pervaded over both the existence and the impacts of climate change since its discovery in the 1960s (Adger et al., 2009; Ahmed, 2014; Chapman & Boston, 2007; Leviston et al., 2014; New Zealand College of Public Health Medicine (NZCPHM), 2014). North American marine biologist Rachel Carson in her book "Silent Spring" (Carson, 1962) is one of the first to identify the impacts of human behaviour on the environment. Her ground-breaking work around the impacts of pesticides on the environment changed the laws affecting air, land and water quality (Griwold, 2012). Her research is the first example of research identifying the potential of human activity to change the physical environment. Since then, a vast number of scientists have worked on all aspects of the planet's ecosystem to evidence the impacts of human activity on the changing climate (Anderegg et al., 2010; Stern, 2006). As a result of this work the physical impacts of climate change have been well documented in research, the media and the public realm for many years now (Hansen et al., 2008; IPCC, 2013).

Few climate scientists question the anthropogenic roots of climate change today (Anderegg et al., 2010). A consensus of ninety-seven percent of climate scientists agree that the climate is not only changing but it is doing so as a direct result of human activity (Oreskes, 2005). Anthropogenic climate change now presents significant risks to human wellbeing. The Intergovernmental Panel on Climate Change (IPCC) reports are the seminal climate research in this area and warn that:

> Warming of the climate system is unequivocal, and since the 1950s, many of the observed changes are unprecedented over decades to millennia. The atmosphere and ocean have warmed, the amounts of snow and ice have diminished, sea level has risen, and the concentrations of greenhouse gases have increased. (IPCC, 2013, p. 2)

The timeframe in which these risks will occur continues to be an area of debate (Climate One, 2013; The World Bank, 2013) due to the complex science of predicting “tipping points” (Lenton, 2011, p. 201). The most recent science implores a reduction in carbon emissions before 2030 to have any hope of remaining within the 1.5 degree Celsius warming limit needed to avoid catastrophic climate impacts for future generations (United Nations, 2019). Time pressure is being exerted on people to act (Hansen et al., 2008; United Nations, 2019). The latest thinking suggests that “just over a decade is all that remains to stop irreversible damage from climate change” (United Nations, 2019, para. 1). As a result, there are mounting calls from climate activists (Gore, 2015; Green, 2019), the general public, especially youth (Thunberg, 2018; UNICEF, 2013), and scholars across disciplines around the globe, for urgent action to be taken on adaptation and mitigation to the climate emergency.

There appear to be two fatal flaws in consumer thinking that have contributed significantly to the climate emergency. Firstly, humans have come to see themselves as separate from, rather than part of, the environment. Secondly, humans have come to believe the Earth’s resources are endlessly available for exploitation without planning for regeneration, or the needs of future generations (Lovell & Johnson, 1994). Lovell & Johnson (1994) made these observations over a quarter of a century ago and unfortunately, these observations are as true today as they were then.

A major contributor to the climate emergency is the impact of consumer lifestyles on the natural environment and resources. Capitalism has infiltrated all areas of global systems and our daily lives. The resulting globalisation has dismantled local communities, indigenous and cultural identity, native ecosystems and exacerbated inequities across the world (Ife, 2016).

The impacts for the physical climate on Aotearoa are specifically, temperature and sea-level rise, more frequent droughts, increased rainfall events and floods, increasing frequency of wildfires and cyclones and wind intensity (Jonas et al., 2007; Lorrey et al., 2018). These impacts will relate directly to populations with fewer resources to adapt as they are likely to be further disadvantaged (Auckland Council, 2018), exacerbating inequities (Dominelli, 2012). Many of these people are social work service users across the many fields of practice.

After extensive research for this thesis, I accept the scientific findings of the IPCC, who warn, "climate impacts will amplify existing risks and create new risks for natural and human systems. Risks are unevenly distributed and are generally greater for disadvantaged people and communities in countries at all levels of development" (IPCC, 2014a, p. 40). I hear the urgent warning that to avoid catastrophic environmental consequences humans need to act now to keep global temperature below 1.5 degrees (IPCC, 2018b). I believe these threats are real and they provide the baseline science and understanding of this research.

Why this topic was chosen

I considered a couple of topics before settling on climate change and sustainability. Neoliberalism, globalisation, capitalism and environmental justice were also considered. I see all these topics as interrelated in contributing to the climate emergency, they are both a source and consequence of the human mismanagement of the Earth's resources. I believe that the topic of climate change brings into focus the connection between all the aforementioned issues.

Sustainability is one of the many possible solutions to some on the climate change impacts social work service users are likely to face (Greer & Morris, 2019; Mary, 2008).

I agree with Sir Nicholas Stern's conclusion that the impacts of climate change will exacerbate current inequities across all systems of development (Stern, 2006). As social workers are experienced in working with symptoms of inequity and social injustice in practice, I am convinced that framing this research within a symptomatic context will help social workers to understand the strengths and relevance of their current skills to the topic. I believe that any issues that exacerbate inequities in society must be the concern of social workers, for example they have experience working on issues such as poverty, homelessness, child abuse and domestic violence to name a few. Social workers have skills to offer that can transfer to supporting people suffering inequities in response to climate change impacts.

Social workers also have a number of transferable skills within their daily practice that they can exercise to support service users exposed to climate change impacts (Dominelli, 2011; McKinnon, 2008). The intention of this research is to support social workers to work towards solutions with service users and communities as "change agents" (Pincus & Minahan, 1973). Currently in Aotearoa, there are no social work educational or practice pathways that link inequities and climate change impacts, or address the skills and roles social workers will need. The impacts of the climate emergency are now emerging and the status quo needs to change if the social work profession is to respond in time. This research will look at these links and aims to address the gaps in social work education.

I agree with McKinnon (2008) when she stated, "social workers have the opportunity to be part of the solution rather than an uninvolved bystander to the emerging environmental predicament" (McKinnon, 2008, p. 266). I wanted this work to look for solutions to the environmental predicament and not dwell on the

challenges. I wanted to create tangible action, not only resulting from the thesis but also during the six years of part time study to make a meaningful contribution to social work practice. The climate crisis has become more apparent over the time of writing this research, developing into the biggest issue of our time. It is clearly important that the social work profession and particularly social work education in Aotearoa is responsive to the risks and opportunities emerging from the climate emergency.

The context in which this research has been undertaken

As with most research conducted within the real world, it cannot be seen in isolation. This has been an especially interesting time to write a thesis on climate change and social work. This research was conducted between 2015 and 2019, which was a period of significant change in awareness and debate around climate change in policy, the media and popular opinion. During this time, the physical, social and political impacts on the environment have become more visible globally and in Aotearoa. The IPCC reports (IPCC, 2018a) states that action on carbon emissions reduction needs to be in place by 2030 to avoid irreversible climate damage. This amplifies the level of urgency, meaning that climate risks are no longer in the future.

The physical impacts of climate change have intensified over this period. The World Meteorological Organization reported growing overall greenhouse gas emissions as well as rising temperatures:

> Heatwaves were the deadliest meteorological hazard in the 2015–2019 period, affecting all continents and resulting in new temperature records in many countries, accompanied by unprecedented wildfires that

occurred in particular in Europe, North America and other regions. (World Meteorological Organization, 2019, p. 3)

The World Meteorological Organization also notes threats to food security, “climate-related illness or death” (World Meteorological Organization, 2019, p. 3) and threats to economic development, especially in developing countries. With these events evolving across the world, people have started to notice the changes and understand the necessity to act both personally and politically. Table 1.2 highlights some of the key events that have occurred during the 2015 to 2019 period of this research.

Table 1.1 – External influences on the research topic

Date	Aotearoa	Globally
2015	Kiribati family deported after their claim for asylum due to climate change was rejected (Jones, 2015).	Paris Climate Agreement signed to keep emissions below 1.5 degrees.
2016	NZ government ratified Paris Climate Agreement to 30% emissions reduction by 2030.	President Trump, elected and made moves to withdraw the US from the Paris Climate Agreement.
2017	Change of government from National to a Labour coalition government Green party leader James Shaw became the Climate Change Minister.	
2018	“The Reserve Bank of New Zealand included in its latest Financial Stability Report, warning that the consequences of global warming pose a risk to the financial sector, particularly to insurers and banks” (Mitchell, 2019, para. 14).	IPCC Assessment Report 5 (2018). 24th Conference of Parties (COP) for the UN Framework Convention on climate change in Poland.

	The development of an independent climate commission was led by 60 leading business CEO's to monitor GHG emissions (Mitchell, 2019, para. 16).	Global pressure group Extinction rebellion emerged in the UK and went global (Green, 2019).
2019	New Zealand children join the global school strike 4 climate movement and strike around New Zealand in March and May and a general strike for all in September 2019. "Climate emergency" declared in 12 councils across New Zealand including Auckland, Wellington, Nelson, and Christchurch. Climate change response (Zero-Carbon) amendment Act, introduced to update previous legislation, setting target emissions to "net zero" by 2050. Creating controversy over the exclusion of emissions targets for farmers.	School strike 4 climate. A global movement of school children follows climate activist Greta Thunberg, raising the issue of intergenerational climate impacts (Thunberg, 2018). "Climate emergency" declared in councils across 77 countries around the globe (at time of writing). April and October – global protests of civil disobedience organised by Extinction Rebellion resulting in a thousand people arrested. COP25 Madrid meeting. Climate activist Greta Thunberg named Time magazine person of the year.

One of the most notable changes has been in the level of public awareness of climate impacts. This has led to growing international environmental movements led by various pressure groups, examples include, Fridays for the Future, (2018) and School Strike 4 climate (2018). In response to public pressure, many councils around the world voted to rename climate change to climate emergency including many councils in Aotearoa (Auckland Council, 2019; Brown, 2019).

The Paris United Nations Framework Convention on Climate Change (UNFCCC) Conference of Parties (COP21) meeting on 12th December 2015 became international news when, for the first time, all participant countries agreed on the

target of 1.5 degrees global temperature rise for this century. By their own admission this target is ambitious (UNFCCC, 2016).

The election of Donald Trump as president of the United States (US) in 2016, caused controversy when one of the first items on his agenda was to withdraw from the Paris Climate Agreement. This move caused widespread condemnation from global leaders and US citizens. The withdrawal will not take effect until November 2020 after the next US election; however, since then the administration has actively engaged in legislative changes to support the fossil fuel industry (Crooks, 2019). President Trump's controversial moves have divided public opinion and played a role in keeping the topic in public debate and consciousness, not only in the US but also around the world.

Aotearoa since 2017 has taken a different response to climate change, following a change of government. The National party lost to a Labour party Coalition government with the Green Party and New Zealand First. The climate change minister changed from Paula Bennett (National Party) to James Shaw (leader of the Green Party). This change of government has forced National in opposition to reconsider their position on climate change. On 15 June 2018, the National party agreed to take on a bipartisan review on climate change (Bridges, 2018).

The newly elected government set up a climate change adaptation technical working group. The group produced two reports feeding into the development of the Zero Carbon Act, which passed into law in November 2019. The Act aims to reduce carbon emissions in Aotearoa to zero by 2050 (Parliamentary Commissioner for the Environment, 2018). This legislation will enable an independent climate change commission to review targets regularly. Alongside the legislation, a number of initiatives are underway to address climate adaptation. These include "strengthening and improving the NZ ETS (New Zealand Emissions Trading Scheme), developing a land transport policy strategy that supports investment in low emissions transport and urban design, planting one billion trees, establishing a Green Investment Fund to stimulate new investment in low

carbon industries" (Ministry for the Environment, 2018a, p. 51). Criticism from pressure groups say that the legislation is not going far enough, especially in the agricultural industry.

Another key influence on public climate awareness has been the rise of pressure groups like 350.org, Generation Zero and Extinction Rebellion (Green, 2019). The success of the activist movement was predicted by Giddens (2015) who stated that "local activist groups, because they can network in an immediate way as a result of the digital revolution, can have much more of a global impact than ever before, and that global impact can reverberate back to local places" (Giddens, 2015, p. 161).

The raised awareness has not escaped the attention of social workers who are recognising the relevance of the climate emergency to their work. Social work has also been able to tap into global networks and come together to share knowledge and support with initiatives and networks (Australian Association of Social Workers (AASW), 2016). One of the examples is the Green Eco-Social work network, which shares resources around the globe.

The influence of work such as that of the Global Agenda is an example of how strong global and local alliances may be formed (International Federation of Social Workers et al., 2014). The International Federation of Social Workers (IFSW), International Association of Schools of Social Work (IASSW), and International Council on Social Welfare (ICSW) have recognised the importance of environmental issues within social work practice since 2012, leading to an increased number of articles relating to environmental topics by social work academics (Krings et al., 2018).

The social work sector in Aotearoa has also seen some timely changes to legislation with The Social Work Registration Act (2019) which passed a mandate to registration for all social workers effective 28th February 2021 (Social Workers Registration Board, 2019). This has led to reviews of the Code of Ethics, code of

conduct and social work competency. The Social Work Registration Board (SWRB) is developing a scope of practice for social work that will more clearly define the role of social work within the context of the other helping professions in Aotearoa. The implications of these reviews are creating debate in the Aotearoa social work community about the future of the profession.

To date, there has been no clear leadership or position on climate change impacts, sustainability and the environment from the SWRB, in their role as regulators of social work education and the profession. I argue that now is exactly the right time to be embracing new forms of practice and review the role of social workers in relation to the climate emergency. Actions to date, have not gone far enough especially to support Pacific neighbours who are facing the loss of their homes, livelihood, agricultural land and culture to climate impacts (Gero et al., 2014) today.

A growing number of international conferences have raised awareness on the connection between the environment and social work. A couple of examples are a conference in Stockholm (2012) and The World Conference on Social Work and Social Development attended by 2,500 social workers, social work educators and other social support professionals, which produced two volumes of text by international social work educators (Hessle, 2014).

Education needs to help social workers understand the connections between climate change impacts on their practice and on social work service users' lives. The connection between physical climate changes and the consequent health and social effects need to be understood by all social workers, making this research relevant to contemporary social work education at this time of the climate emergency.

Title development and terminology

The working title for the research was "Educating for the future: addressing the health and social impacts of climate change and their relevance to social work

practice". Through the research process the title developed into "Sustainable Social Work: a response to the climate emergency from social work education and practice in Aotearoa, New Zealand", reflecting the destination of the research journey. The action research inquiry undertaken by this research has arrived at a response to the climate emergency by social work education. This will be apparent by the time the reader arrives at the conclusion in Chapter Twelve of this thesis.

The first drafts of the research used the term "climate change" however in later editions the terminology changed to "climate emergency" (Brown, 2019) in recognition that the climate is now beyond just a state of change and the change has now become an emergency (Climate Emergency Declaration, 2019). In this thesis, the term climate change was used during the period when the data was gathered. Throughout the thesis, I refer to "climate change" or "climate impacts". In the later analysis, I refer to the "climate emergency" in recognition of the current situation.

Pictures in the research

During the research journey, I started to notice and question the impact of consumerism on the environment. I have noticed how evidence of climate impacts are emerging around me, in the supermarkets, the weather systems, out in public spaces, and reports in the media. Throughout the thesis, I attempted to capture some examples of climate impacts on my daily activities. Several photos have been included as visual evidence of my observations; they provide support for the points made in the text. I have referenced the pictures as figures.

Preparing for the Ph.D. research

The preparatory work for this PhD developed out of my teaching in the Bachelor and Master of Applied Social Work (MAppSW) field education programme since 2010. In response to the Global Agenda for social work (IFSW, 2012) I designed a

workshop on environmental social work as part of the field education training curriculum at Massey University Albany campus. The workshops were received positively. The feedback and evaluations highlighted a concern from students about the environment. As climate change is becoming more of a concern for students, I felt encouraged to take the work further and expand on how social work education can contribute to climate change adaptation and sustainability in practice.

Prior to this PhD starting, eleven, three-hour workshops were delivered and evaluated. The purpose was to raise awareness of the connection between the impacts of climate change and the role of social work. The workshops informed the design of the first cycle of this educational action research. Table 1.2 details the workshops.

Table 1.2 – Teaching workshops delivered

Date	Audience	Number of participants
16/4/13	MAppSW students (guest lecture at another university)	26
24/5/13	BSW1 students	22
8/5/13	MAppSW II students	14
1/5/13	BSW 4 students	11
19/6/13	Health social workers	19
Oct 2013	Health social workers	12
25/6/14	MAppSW II students	15
19/7/14	BSW4 students	17
13/4/15	MAppSW II students	23
8/6/15	BSW4 students	30
Total participants		189

The teaching workshops incorporated both students and social work practitioners, totalling 189 participants. I evaluated each session and the workshop design changed in response to reflections and feedback. These workshops demonstrate my ongoing commitment to this important topic as well as contributing to my continued personal reflection and learning.

I have continued to teach sustainability and climate change impacts on social work practice, throughout the research process in my role as Field Education Coordinator. For ethical reasons, because of the direct conflict of interest and the power relationship between my students, and myself, the students who informed the design of the workshops could not be included in the research data. Because the purpose of the workshops was teaching within the social work programme, they are not part of the research undertaken in this thesis. Nonetheless, the workshops have a formative role in my thinking about this topic and informed the development of the workshop cycle discussed in Chapter Five of this thesis.

Experience of these workshops with students, taught me that some people were concerned about the environment and others needed more information. To find out more, I decided to undertake this action research and take the workshops to people outside of the university, to find out what they thought social workers could do to address the problem.

Aims and objectives of the research

The workshop evaluations and experience together with gaps identified in the literature (Banks, 2013; Besthorn & Canda, 2002; Coates, 2003; Dominelli, 2011; Grey, Coates, & Hetherington, 2013b; Marlow & Van Rooyen, 2001; Zapf, 2009) have evidenced that the social work profession in Aotearoa needs to develop practice and education on how the profession will respond to the climate emergency. These have informed the development of the aims and objectives for this research.
The overall aim of the research is:

> ***To transform the social work response to climate change in Aotearoa, using educational action research.***

The following three objectives support this aim with each objective related to the three action research cycles:

1. To educate social workers, students and educators on climate change impacts, sustainability and their relevance to social work practice in Aotearoa (Cycle one - workshop).

2. To find out if education on climate change and sustainability can lead to transformative changes in personal and professional attitudes and behaviour.
    a) To find out what needs to be taught in the social work curriculum in order to prepare the next generation of social workers to adapt and cope with the climate emergency (Cycle two – semi structured interviews).

3. To seek participants' feedback on what sustainable actions may look like in future social work practice.
    a) To support participants to understand climate change impacts and translate meaning to both their personal and professional lives and particular social work fields of practice (Cycle three – focus groups).

The research problem and questions

The problem identified at the beginning of this research was that many social workers in Aotearoa are currently uninformed about the relevance of the climate emergency to social work practice and are unaware of the necessity for the profession to evolve and adapt to the challenges it poses. This research seeks to take action in response to this problem through the following research question:

What contribution can social work education make to the emerging environmental challenges resulting from climate change impacts in Aotearoa?

This main question informs the following four research questions, designed to elicit transformative social work practice through the research process. In action research, while it is important to ask questions, the key task is to identify problems and use the action research process to transform practice. These questions along with the objectives help to identify where transformation can happen.

1. How are the impacts of climate change relevant to social work practice in Aotearoa?
2. Can education on climate change and sustainability lead to transformative changes in attitudes and behaviours of the participants?
3. What sustainable practice approach can social workers develop in response to climate change impacts?
4. What changes can be the social work education curriculum in Aotearoa, to support adaptation to the climate emergency?

Later in Chapter Five, table 5.1, I present how the research objectives, aims and questions were developed in tandem and are interrelated across the three research cycles. This table was one of the starting points of the research design process and has been a road map throughout the research.

Principles informing the research

The principles of action research inform this research. I have chosen the work of McNiff (2013) as a guide. In her text "Action Research Principles and Practice", she outlines the practice of action research by:

- Identifying and articulating your values, i.e. what gives meaning to your life and practices?
- Asking, whether you really are living and practising in the direction of your values.
- How do you test the validity of what you are saying when you claim that you are? (p. 26)

Over the course of this research, these two questions were constantly on my mind. I used them to help me reflect on the values I hold as a researcher, academic and social worker, as a mother, wife and citizen of Aotearoa. From these reflections, I concluded that social justice, environmental justice, ethics and authenticity are important along with the values of respect, fairness, community, happiness, kindness, resilience and resourcefulness.

Once I discovered the impacts of climate change on the environment, I realised that the actions of my daily living were not in line with these values. With the privilege of education comes the responsibility of action and I feel I have an ethical responsibility to contribute to the changes needed. This reflection motivated me to pursue this research and contribute to the climate emergency in Aotearoa social work.

A sustainable research project

Sustainability is not only an action but also a value that underpins this research. I feel that sustainability is a value that governs my everyday decision-making

especially in my use of resources, in areas such as food, shopping, transport and waste. I feel it is important to the authenticity of the research to demonstrate sustainable values in practice. During the research, I have been careful to consider the environment in the resources used. A couple of examples of sustainable practices in the research are:

- All paper used in the research was returned to the earth using my worm farm. Figure 1.1 demonstrates this practice.

Figure 1.1 – Worm farm recycling the paper used in the research

- A sustainable koha (gift) was given to participants after the interviews and focus groups, in the form of reusable shopping bags, herbs grown in my garden and reusable coffee cups. In Chapter Five I reflect on some of the learning arising from giving these gifts.

- I decided not to travel by air for the project after workshop two in Dunedin. My reflections on why can be found on in Chapter Four. As a result of this decision, I did not fly for my confirmation panel, which was instead conducted via video link.

I am also conscious of my carbon footprint in my personal life. I am aware that once teaching this subject to others, comes a responsibility to role model sustainable values, which I do in many ways in my daily activities. I have reduced my use of paper in my teaching, I work from home if I am not needed in the office, I grow some of my own food and I am in the process of designing my garden using permaculture principles, composting and mulching the land and storing rainwater for the garden. I have planted a small food forest to provide my family with food in the future; the trees also serve to sequest carbon. I buy all my clothes second hand, I am actively working on reducing my use of plastics and I am teaching my children the value of Earth's resources. I also take part in climate protests with Extinction Rebellion and School Strike for Climate when I can, with my children.

During the period of this research, I contributed a chapter in the "The Routledge Handbook of Green Social Work" which was launched at the Joint World Conference on Social Work, Education and Social Development 2018 in Ireland. In keeping with the values of this research, I did not attend the conference launch, as air travel would be against the project values.

Structure of the thesis

This thesis has twelve chapters.

Chapter One introduces the thesis.

Chapter Two – Social work and climate change is the first of two literature review chapters. Chapter Two outlines the literature from social work scholars in Aotearoa followed by the growth in international literature, charting the history of the environment in social work through to contemporary and empirical research. This chapter specifically explores what the literature says about ethics and social work education in relation to the environment. The chapter concludes with a synopsis of the literature.

Chapter Three – Sustainable Social Work, is the second literature chapter presented in two parts, first discusses concept development in related to social work and the environment, positioning Sustainable Social Work as an emerging social work practice. The second part of the chapter looks at a variety of social work roles in relation to the environment. The chapter concludes by positioning this research within international and national literature, identifying the gaps this research will occupy by contributing to new knowledge on the topics of social work sustainability, climate change and the environment.

Chapter Four – Theoretical Framework, presents the theoretical foundations of the research. The epistemological foundation of the research is offered, including the different ways knowledge is created in relation to the research and it introduces the theory that underpins the work. Transformative learning theory (Mezirow, 1997) is presented for the design and analysis of the research data. Once the analysis of the findings was completed the Transtheoretical model of change (Prochaska & Di Clemente, 1982) is used to understand how behavioural changes are created.

Chapter Five – The research process, maps out action research as the methodology and method. The research design and implementation of the Educational Action Research (EAR) is presented. Both strengths and challenges of the methodology are attended. The process and procedure used in the three cycles of the research process is outlined. The process of how the research was shared with the social work sector is summarised. Ethical considerations within the study conclude the chapter.

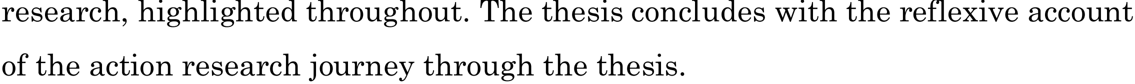
Chapter Six – The workshop findings (Cycle one), Chapter Seven - Voices of the participants (Cycle two) and Chapter Eight - The group perspective (Cycle three). These three chapters present the research findings. Each chapter presents key themes, alongside the participants' voices. Analysis and reflection follow the key themes. Each chapter concludes with the overall findings for that cycle and reflections on how each informs the next cycle.

Chapter Nine – The overall findings, brings together the findings from the previous three chapters. A process of reflection and thematic analysis brings all the key themes together to conclude the overall findings. The overall findings complete the findings for the research.

Chapter Ten – **Discussion.** The original research objectives are revisited in the light of the research findings, emphasising the relevance of climate impacts on social work in Aotearoa. The chapter also explores how the research transformed participants' attitudes and behaviours, highlighting social work approaches that are useful in response to climate impacts. Ideas for curriculum development in social work education are drawn out, building on the literature and concluding with the development of Sustainable Social Work as a relevant approach to education and practice in Aotearoa.

Chapter Eleven – Implications of the research. This chapter identifies the implications of the findings for social work in Aotearoa, starting with the development of a Sustainable Social Work Educational Framework for social work education in Aotearoa, including the development of a Sustainable Social Work course. There is discussion about where the social work profession in Aotearoa stands, in terms of sustainability and climate change impacts. The chapter presents a "Model of Sustainable Action", illustrating the original contribution this research makes by, extending Sustainable Social Work as an applied model for practice and education, creating new knowledge in social work education in Aotearoa. The chapter concludes by defining Sustainable Social Work and answering the question 'how sustainable is sustainable enough?'

Chapter Twelve - Research conclusions, completes the thesis with a review of the research, examining the original aims of the project, limitations of the study and highlighting the original contribution to social work knowledge for Aotearoa and internationally. The chapter presents the recommendations for future



research, highlighted throughout. The thesis concludes with the reflexive account of the action research journey through the thesis.

Chapter Two – Social work and climate change

This chapter introduces the literature on social work, climate change, sustainability and the environment from Aotearoa; it sequences the growing international literature on the topic, from its historical foundation to more recent empirical research.

The chapter starts by outlining the parameters used in the literature search followed by the literature, drawn firstly from Aotearoa and then from international scholars. Mid way through, I present the empirical research used to design this action research. Later, I explore the roles of ethics and social work education. Throughout the chapter, I identify gaps in the literature. The conclusion summarises the key themes present in the literature relevant to the thesis topic.

Literature search parameters

A wide range of sources are included in the literature review. Although I aimed to be comprehensive, the diverse range of sources now afforded by online content and the fast-changing nature of climate change research and sustainability, mean that it is by no means a conclusive account. Appendix A details the search parameters used on databases: Scopus, Google Scholar and Web of Science searches. All searches and literature were limited to the English language.

I received new research alerts by email several times a week from 2012 to July 2019. I visually scanned the research for relevance to the thesis topic. For the latest research and innovation, I sourced further information from general and social media (Facebook, Instagram, YouTube, Twitter and podcasts) sources, and

checked these for integrity against the database searches of the Library at Massey University.

The Aotearoa literature

At the time of writing, there is a breadth of literature from academics in Aotearoa on sustainability and the environment from psychology (Harre, 2012), social policy (Auckland Council, 2018; Chapman & Boston, 2007; Fernandez & Golubiewski, 2018), community development (Aimers & Walker, 2013), education (Eames, 2017; Mann, 2011), and health (Bennett et al., 2014; Metcalfe et al., 2009). Social work education in Aotearoa is conspicuously absent from the literature on sustainability, the environment and climate emergency, suggesting that the social work education sector in Aotearoa is at the start of the journey towards sustainability and ecological literacy.

The inclusion of the environment in social work education was endorsed in 2012 by the International Federation of Social Workers (IFSW) who developed a "Policy on Globalization and the Environment" (International Federation of Social Workers, 2012) which pinpoints the importance of environmental issues specific to social work education:

> Calls on social workers and their representative bodies to recognise the importance of the natural and built environment to the social environment, to develop environmental responsibility and care for the environment in social work practice and management today and for future generations, to work with other professionals to increase our knowledge and with community groups to develop advocacy skills and strategies to work towards a healthier environment and to ensure that environmental issues gain increased presence in social work

> education. (International Federation of Social Workers, 2012, para. 15)

When I first read this statement, I was encouraged by the international social work community in my concerns for the environment. It strengthened my focus on social work education in Aotearoa and the lack of environmental content in my own university. A cursory web search across the other social work programmes in Aotearoa suggested that the absence of sustainability and the environment was not confined to Massey University. Although there are undoubtedly elements of environmental education scattered amongst other papers, especially those in community development (Aimers & Walker, 2013), these elements are primarily driven by individual teachers' passions and interest rather than planned topics in the curriculum (McKinnon, 2013).

The climate emergency affects all people across society, so a practical approach that is as far-reaching as possible is needed. Now is the time for inclusion, reflection and cross-disciplinary action. All social workers need to engage in the transition to a sustainable future, for this reason, specific training for the context of Aotearoa was an important aim of this research. There appears to be a clear gap in both literature and practice in Aotearoa. This section reviews the social work literature on the topic from Aotearoa social work scholars.

An understanding of tangata whenua (people of the land) and Te Tiriti o Waitangi (the Treaty of Waitangi) is important when carrying out research in Aotearoa. I acknowledge that this research is taking place in Aotearoa whose indigenous people, Māori, have lived in harmony with nature throughout their history. The impacts of colonisation have affected the ability of Māori to live in harmony with the land (Selby et al., 2010). The consequences of colonisation have been devastating not only to the land but also to the culture and wairua (spirit) of Māori as indigenous tangata whenua (Ruwhiu, 2019; Selby et al., 2010). This research

respects Te Tiriti o Waitangi and acknowledges the impacts of the climate emergency on the indigenous people of Aotearoa.

Climate change impacts on Māori in Aotearoa

The environment is central to Māori culture (Cowie et al., 2016; Mutu, 2010; Roberts et al., 1995; Selby et al., 2010) and for a social worker, working with Māori it is essential to understand the relationship Māori have with the land:

> Indigenous Māori have an intricate, holistic and interconnected relationship with the natural world and its resources, with a rich knowledge base – Mātauranga Māori – developed over thousands of years and dating back to life in Polynesia and trans-Pacific migrations. This ancestral traditional bond links indigenous Māori to ecosystems and governs how they see and understand ecosystems and ecosystem services. (Harmsworth & Awatere, 2013, p. 274)

Māori believe that they are not only connected to the land but are part of the land, descending directly from "Papatūānuku (Mother Earth)…and Ranginui (Sky Father)", (Henry & Pene, 2001, p. 235). Te Ao Māori (the Māori world view) conceives that humans have a spiritual interconnectedness with the natural world and therefore are connected spiritually to all living things (Harmsworth & Awatere, 2013). For this reason, Māori feel changes to the environment deeply and climate impacts are experienced severely both physically and spiritually.

Climate change is already having a significant effect on Māori across Aotearoa (Kanawa, 2010; King et al., 2010; Ministry for the Environment & Statistics New Zealand, 2015; NZCPHM, 2014). A large percentage of Māori land is in Northland (north of the north island) which is susceptible to flooding, on the coast which is vulnerable to sea-level rise (King et al., 2010), or in remote areas with little access

to support infrastructure. Therefore, the need for adaptation and planning for resilience is especially important to Māori (Kanawa, 2010).

This research acknowledges the principles of the Te Tiriti o Waitangi and the issue of the two written versions of the agreement (Kingi, 2006). Māori are concerned that the Crown, to this day has not delivered the agreed promise of equity with Tauiwi (non-Māori) in health and well-being. Health inequities amongst Māori have developed as the result of colonisation. Climate impacts will continue to exacerbate these inequities and as a result further disadvantage Māori across society (King et al., 2010).

Climate impacts on Māori health in Aotearoa New Zealand

The impacts of climate change are especially pertinent to Māori health. Māori are over represented in health statistics (Bennett et al., 2014; Durie, 2006; King et al., 2010; NZCPHM, 2014), as a result Māori are immediately more vulnerable to health impacts such as infectious disease, chronic conditions e.g. cardiovascular illness and mental illness (Bennett et al., 2014). On the social continuum, impacts from food insecurity, job losses through economic reduction and housing availability in areas such as the Auckland region (Bennett et al., 2014) are anticipated. Māori are also exposed to some of the primary physical impacts of the climate emergency, for example, impacts of diminishing fish stocks and kaimoana (seafood) resulting from temperature rise. Māori are more likely to work outdoors, which, with temperature rise will expose people to extreme weather and difficult working conditions (King et al., 2010).

It is important to note that while focusing on Māori particularly, these impacts also apply to Pacific people and other groups in Aotearoa exposed to inequities because of their socio-economic status.

Kaitiakitanga

> Kaitiakitanga is an inherent obligation we have to our tūpuna and to our mokopuna, an obligation to safeguard and care for the environment for future generations. It is a link between the past and the future, the old and the new, between taonga of the natural environment and tangata whenua. (Selby et al., 2010, p. 1)

Traditionally, Māori have an obligation to be kaitiaki (guardians) of the natural environment, a commitment that is inherent and cannot be chosen or ignored (Cowie et al., 2016; Selby et al., 2010). The practice of working with and being kaitiaki of the environment is referred to in Te Ao Māori as "kaitiakitanga", Kawharu (2000) explains:

> Kaitiakitanga should be defined not only as 'guardianship' as has been emphasised by the Crown, local government, and some Māori but also as 'resource management'. Kaitiakitanga embraces social and environmental dimensions. Human, material and non-material elements are all to be kept in balance. Current use of kaitiakitanga has tended to emphasise conservation and protection. (p. 349)

The practice of Kaitiakitanga can only be carried out by mana whenua (indigenous people to that region) (Mutu, 2010). While all Tauiwi have a responsibility to take care of the land this is not the same spiritual obligation that mana whenua have, which transcends legislation and policy (Selby et al., 2010). This research recognises that Tauiwi cannot be kaitiaki but must respect and support the role of Māori as mana whenua in the practice of kaitiakitanga.

Colonisation has brought practices on the land which have favoured profit over Kaitiakitanga, Māori land has been taken, polluted, exploited and abused by Pākehā (Europeans) for economic gain, causing further damage to Māori physical spiritual, emotional and mental wellbeing (Selby et al., 2010). Due to this deep cultural relationship with the environment, Māori are at great risk from the climate emergency (NZCPHM, 2013).

Social work and Māori

An understanding of Te Ao Māori and Te Tiriti o Waitangi is expected as a requirement of being a registered social worker in Aotearoa SWRB, (2014). The SWRB developed a Kaitiakitanga framework for practice (SWRB, 2016) to assess new social workers' competence to work with Māori.

> Kaitiakitanga is about fulfilling the vital obligation for 'taking care of, protecting and safeguarding', undertaking its commitment to ensuring the constant pursuit of safe space respectfulness, absolute integrity, and wellbeing in relationships, signposting how the practice of 'tiaki' can be tracked and assessed. The practice context includes Te Tāngata (with people), Te Kaupapa (in and with the issue) and Te Aō Tūroa (in and with the environment). (SWRB, 2016, p. 4)

Although the above quote includes the environment, they offer no guidance on how to carry out this practice. More work needs to be done by the SWRB as an entity of the crown, to collaborate with Māori social workers. This requires understanding the application of Kaitiakitanga and the appropriate place of Māori cultural roles in light of the climate emergency, while also acknowledging the historical challenges of crown colonisation and how its effects continue to be experienced by Māori today (Ruwhiu, 2019).

Indigenous wisdom for adaptation

Despite being exposed to climate impacts many Māori have built-in resilience through collective support networks. Indigenous people are traditionally environmentalists with their understanding and connection to the land, appreciation of the earth systems and knowledge of how to work within natural cycles so as not to exhaust resources. Indigenous wisdom could provide mentorship in environmental practices, "in the social work literature, an emerging theme is the depiction of indigenous peoples as the original environmentalists, best situated to mentor the profession" (Jeffery, 2014, p. 492). In her work, Jeffery (2014) looks to indigenous groups who have a connection with the environment and how indigenous communities and values may hold some of the solutions to a sustainable future. The following Māori values described by Harmsworth (2002) further highlight the importance of Māori wisdom in pursuit of sustainability:

> **Tau utuutu:** acts of always giving back or replacing what you take or receive, reciprocity.
>
> **Kaitiakitanga**: stewardship or guardianship of the environment.
>
> **Te Aoturoa:** the interdependence with the natural environment, the cosmological relationship and responsibilities of Māori in relation to the whole and parts of the environment.
>
> **Taonga tuku iho:** (e.g., te reo Māori, wahi taonga, taonga whakairo): the notion of recognising and holding on to the treasures and knowledge passed on from ancestors. Includes preservation of taonga to look after, house, protect, and manage taonga, such as natural resources, Te reo Māori, and whakairo on behalf of iwi, hapū, and whanau. (Harmsworth, 2002, p. 24)

Harmsworth (2002) identifies elements of sustainability demonstrated through indigenous values, such as reciprocity, guardianship of resources passed on to future generations and the interdependence of people and the environment. Mauri (life force) is a concept central to Māori practice and beliefs. There are the links here with the concepts of "deep ecology" (Besthorn & Canda, 2002) discussed in Chapter Three.

The use of indigenous wisdom as one solution to climate adaptation is an interesting idea but I cannot shake the irony here. Western cultures across the world have colonised indigenous cultures, "appropriated their natural resources and wealth and denigrated their identity, devalued their traditional culture and denied them basic human rights, as well as their capacity to define their humanity in their own terms" (Ife, 2016, p. 188). Now that the environment is in crisis, people are finally seeing the value in these traditional wisdoms and are asking indigenous cultures to share their skills to save humanity. I feel very uncomfortable about this and feel that there must first be considerable reparation and apology, to right the wrongs of colonisation, before taking indigenous wisdom and using it for the good of the colonisers. Otherwise, this will just deepen the damage of colonisation.

In this thesis I recognise that indigenous wisdom is a start to understanding and becoming more sustainable (Goodall, 2019). I also acknowledge that many indigenous communities no longer have access to their land, through a variety of malpractices (Mutu, 2010; Richards & Bradshaw, 2017; Selby et al., 2010) and are subject to future risks, inequities and disadvantage. While indigenous wisdom is absolutely part of the solution, to take indigenous wisdom as an answer to the climate emergency primarily created by non-indigenous populations without deeper work on restorative measures would be yet another avenue of colonisation.

The precarious trajectory currently facing all life on earth, needs an interdisciplinary combination of solutions, based on community and policy action to create fundamental changes to the "business as usual" approach (Chapman &

Boston, 2007; IPCC, 2014b). These solutions need to come from both Māori and Tauiwi together in Aotearoa.

Aotearoa social work literature on the environment

There has been work published in relation to social work and the environment in Aotearoa. O'Donoghue & Maidement, (2005) published their work on ecological systems. This work focuses on ecological systems in relation to social work theory and practice and how social workers may use ecological systems by incorporating "an analysis of both formal and informal networks around the client, including relationships with individuals, groups, family, community and the environment as a whole" (O'Donoghue & Maidement, 2005, p. 43). Their work focuses on the systems around the immediate client world and stops short of the physical and social impacts of climate change and sustainability. This may reflect the fact that, at their time of writing the response to the climate emergency was not as urgent as it is today.

Climate change and sustainability issues researched by social work in Aotearoa more recently by Pitt (2013) who carried out a qualitative study on six social workers directly related to energy production in the Taranaki region. In this small study, she interviewed six local social workers about the environment and their concerns. They wanted to hold the local oil and dairy industries in the region to account for their impact on the local environment and community. She concluded that service users were not connecting with the environment for food or recreation. However, local social workers were beginning to extend the person in environment (PIE) definition to include the natural world. Pitt (2013) acknowledged the regional focus of her work and invited more research from Aotearoa researchers. From her small sample, she notes that there is more scope for both local and national research on environmental social work. In response to her observations, this action research intends to contribute to and build on research on social work and the environment in Aotearoa.

The work of Adamson (2014) called for social work education to include disaster knowledge in the curriculum. In her "exploration of social work knowledge" (Adamson, 2014, p. 7) she identifies a lack of social work teaching on disasters. The type of disaster teaching, she says, will depend on the geographical location and risks of disaster for that area. She recommends an integrated approach to "disaster informed knowledge" (Adamson, 2014, p. 19) across the curriculum. Her work identifies a gap in integration across the curriculum in preparing students with disaster teaching relative to disaster risk for that geographical environment. Adamson's work, like this research, highlights gaps in social work teaching. This research asks participants what they think should be included in a curriculum to prepare future students for the climate emergency. As disasters are a key impact of climate change, this research will build on Adamson's work. I present these findings in Chapter Seven.

The more recent work of Scott (2018) relates generically to social workers in Aotearoa and the environment, although she does not directly mention climate change impacts she does talk specifically about people and land connections:

> The platform for social work as a profession and as fields of practice is not just a professional identity established by membership that adheres to codes of ethics and conduct; rather it also includes the personal identity which for tangata whenua of Aotearoa New Zealand also includes certain practices to remind the social work practitioner of whakapapa (genealogy) that sustains the connection to people and as well to the land. (Scott, 2018, p. 14)

In her introduction of the global workbook for "Promoting Community and Environmental Sustainability" (Powers & Rinkel, 2018), Scott (2018) points to the deep connections between people and the land, important not only to create relationships, but also in sustaining relationships in the context of social work

practice. She advocated that social work is about “manaakitanga (the process of showing respect, generosity and care for others)” (Scott, 2018, p. 15). While highlighting constraints on current practice, “social work practitioners are experiencing that the current work environment, increasingly influenced by budgetary constraints, a rising presence of risk and intergenerational concerns that are challenging the capacity for social workers to practice competently” (Scott, 2018, p. 16), leading to burnout for social workers. Her comments highlight the need for support and care for social workers themselves. She points to the fact that to achieve whakapapa and manaakitanga in practice, the connections between people can be sustained. Her work came later in my research journey, but I can see the issues of burnout linking to social workers needing self-care in practice to sustain them as a resource enabling them to continue to their work for the community.

Other work in Aotearoa comes from Hamerton et al., (2018). They researched the community response to an oil spill in Tauranga. This happened in October 2011, after which Hamerton and colleagues researched the experience of community volunteers from the clean- up. They interviewed and engaged focus groups with both Māori and Tauiwi. They found that community action was especially positive on community relationships between Māori and Tauiwi. They found the value in local knowledge and their ability to identify areas of oil spillage. After taking action to protect their environment the community became more resilient and hopeful for the future. They reported a process of healing from volunteering. Volunteers reported on “their responsibility as kaitiaki (guardians) of the natural environment to ensure its protection for future generations” (Hamerton et al., 2018, p. 425). The experience highlighted: “indigenous peoples enduring relationship with the natural world and their deep knowledge about living sustainably within it” (Hamerton et al., 2018, p. 426). As social work academics, they used the research to highlight environmental sustainability and ecological literacy in their social work teaching, using a narrative approach, helping students to understand connections between the physical environment, health and well-being. They conclude that the opportunity for the community to come together had

positive outcomes for the environment, individuals and the community to build resilience and deal with ecological grief (Hamerton et al., 2018). These findings came after my research but there are parallels emerging around the importance of indigenous wisdom and the links between community action and positive outcomes for education, resilience, ecological grief and well-being, all of which are key areas for reflection in this educational action research, discussed in Chapter Ten.

Research from social work in Aotearoa more closely related to the action research method came from Anderton (2000), who explored environmental education within social work education. Her study used action research to compare social work and tourism students from New Zealand and the UK. She agrees that social work is "strategically placed to contribute to education for sustainability" (Anderton, 2000, p. ii), concluding that social work needs to add environmental issues to the 'agenda' (Anderton, 2000, p. 188). In the two decades since Anderton's research, focus on the topics of sustainability, climate change and the environment have grown internationally. I am observing that it is not yet firmly on the social work agenda.

A recent study in Aotearoa by Ballantyne et al, (2019), reviewed the curriculum across educational institutions. The environment was absent from curriculum documentation but it was identified as an "emerging topics for innovative educational practice" (Ballantyne et al., 2019, p. 30). My research acknowledges and builds on work to date in Aotearoa social work. It includes the most recent relevant literature on the topic, extending on Anderton's (2000) study and acknowledging recommendations of Adamson (2014) to look at curriculum content needs on the environment. This thesis, similar to Anderton (2000), delivered workshops, which in contrast, focusing solely on educating social workers in Aotearoa. I advance the knowledge on climate change impacts for contemporary social work as an emerging topic. I also took the research a step further and asked participants about what they thought the content of this "agenda' (Anderton, 2000, p. 188), could be, while working with them to evaluate tools for Sustainable Social Work practice and the future curriculum for social work education.

My research differs from Anderton (2000), Pitt (2013) and Hamerton et al (2018), in terms of the theoretical foundation. Anderton (2000) used an Ecofeminist approach and demonstrated that an "ecofeminist praxis can extend the change agenda for social work education" (p. 189). She stops short of saying what is needed to transform social work education or social work practice. My research has sought to extend her work to identify areas of education that could be specific for Aotearoa social work education, educating on the issue of climate impacts and sustainability from a transformative learning perspective. This research monitors and documents transformations in participants through the action research cycles.

The growing international literature

There are debates in the international literature on how far environmental concerns can be traced back within the social work academic discourse (Peeters, 2012; Zapf, 2009). When I started reading on this topic in 2012, climate change, the environment, and sustainability were peripheral in social work academic literature (Grey et al., 2013). Climate change was something due to happen in the next century.

The prominence of international climate science (IPCC, 2014a, 2018a) and policy (UNEP, 2015; UNFCCC, 2016), has contributed to the visibility of ecological destruction around the globe, increasing its relevance for social work theory and practice (Coates, 2003; Dominelli, 2010; Gray & Coates, 2012; Mary, 2008; Miller et al., 2012). This new awareness has seen significant growth in the volume of social work academic writing on environmental issues. Teixeira and Krings (2015) in their survey of peer-reviewed articles between 1991 and 2015 concluded that publications on environmental social work were increasing. The upward trend in environmental academic interest informed: "The Global Agenda for social work" (IFSW & IASSW, 2014). Launched in 2012 the global agenda specifically referenced the environment as an area for future practice, "working towards

environmental sustainability" (IASSW; International Council of Social Welfare [ICSW]; IFSW., 2012, p. 1).

Since the launch of the global agenda, many other international publications have focused specifically on environmental social work research as a topic. For example the special edition of Social Dialogue entitled "Environmental Social Work and Sustainable Development" (IASSW, 2013) and US publication "Social Work Education" dedicated a volume to Environmental social work in 2015 entitled "Environmental Justice, Green Social Work or Eco Justice" (Fogel et al., 2015). These developments highlight a growing international interest in the topic of sustaninability and social justice.

History of the environment in international social work literature

A number of authors chart environmental concerns through social work history (Coates, 2003; Kemp et al., 1997; McKinnon, 2010; Miller, Hayward, & Shaw, 2012; Miller & Hayward, 2013; Norton, 2012; Peeters, 2012; Zapf, 2009). Some scholars trace the essence of environmental practice in social work back to the progressive era spanning the late 1800s to world war one (Kemp et al., 1997).

Jane Adams set up America's first settlement house in the late 19th century (Fogel et al., 2015; Kemp et al., 199; McKinnon, 2013; Narhi, 2004; Nesmith & Smyth, 2015; Peeters, 2012; Ungar, 2002). Although not using the exact term "environmental justice", in her work, she fought for a safer physical environment and highlighted how the environment directly relates to well-being (Nesmith & Smyth, 2015). At this time, Mary Richmond's work was pivotal in moving charity work into social work. Richmond (1922) in her book "What is social casework?" identified that peoples' physical environment had implications for social concerns and casework. "Social casework consists of those processes which develop

personality through adjustments consciously effected, individual by individual, between men and their social environment" (Richmond, 1922, pp. 98–99).

Following this initial work, the environment went largely unnoticed by social work academics and practitioners in the decades following world war one (Besthorn, 1997; Hoff & McNutt, 1994; Lovell & Johnson, 1994; Mullaly, 1997; Kemp, 2011). This trend continued through the world war two and into the 1960s, which saw the popularisation of the individual casework approach developed by Gordon Hamilton (Kemp et al., 1997). Hamilton was influenced by the work of Richmond and her ideas of case work as the relationship between person and their "external circumstance" (Kemp et al., 1997, p.32). Social work at this time focused on individuals as both the cause and solution to issues relating to the social problems, and ignoring entirely the role of various structural and social systems around them (Mullaly, 1997).

Key writers such as Goldstein (1973), Pincus and Minahan (1973), and Siporin (1975), led academic thinking on the critique of oppressive structures compounding social problems, and introduced the concept of systems thinking. Pincus and Minahan (1973) extended systems theory, defining social work practice as the "interaction between people and systems in their social environment" (p. 3). General systems theory was then criticised for being too general and lacking in practice application for the social work role. Focusing on the immediate social systems around a person and not on the structural elements of the wider systems themselves. Bronfenbrenner (1979) extended systems theory to explain human development as being influenced by wider systems of the macro, meso, and micro environments. This idea later developed into Ecological Systems Theory (Bronfenbrenner, 1979)

Using ecological theory as a foundation, in the late 1970s Germain and Gitterman developed the "Life model". They defined the environment as both the social and the natural world (Gitterman & Germain, 2008). In their model, they looked at the influence of "habitat" in understanding the effects of the environment on people.

The life model highlighted the interdependence between humans and the natural environment, providing a model for practice. In their model Gitterman & Germain, (2008) redefined social work practice as "life modeled practice" (p. 1). As well as practice with individuals, they also encouraged challenge to systemic inequality within groups, families, policy administration, advocacy, prevention and promotion (Gitterman & Germain, 2008, p. xi). In the 2008 revised version of their 1996 text, they extended the model beyond the individual to include the community, the law and organisations to enable more effective practice (Gitterman & Germain, 2008). This perspective continued to be evident in social work practice through to the late 1980s. It is considered the pathway for social work practice between people and their environment.

Person in environment

During the 1980s, the concept of the "environment" developed in social work practice, emerging as "person in environment" (PIE), which became common to social work knowledge training and practice assessments (Weick, 1981). The environment until this point was seen primarily from the perspective of the person and their "social environment" (Besthorn & Canda, 2002; Besthorn, 1997; Coates, 2003; Weick, 1981). In the 1990s the PIE perspective extended to encompass the person's natural environment alongside their social environment in practice assessments (Hoff & McNutt, 1994; Miller et al., 2012; Miller & Hayward, 2013). Weick (1981) argued that the inclusion of the physical environment into the "person in environment" perspective was imperative for the profession to have more "effective" theory (Weick, 1981, p. 140). Looking back over the literature, this appears to be the genesis of environmental justice in relation to social work practice (Dominelli, 2014).

Berger and Kelly (1993) made a call for social work to embrace "global stewardship" and asked for "the interconnectedness among systems within the Earth's biosphere …. self-determination with regard to self and nature, intergenerational justice, supporting systems that will address resource depletion and ecological damage, equality of all species, responsibility for consumer choices

and lifestyle" (Berger & Kelly, 1993, pp. 524–525). These points, especially those around consumer choices, lifestyle and intergenerational justice, are as relevant today as they were in the early nineties and are key issues in the current climate emergency. Had people heeded this warning back then, perhaps the challenges of the climate emergency today would not seem so daunting?

Since the 1990s, two main discussions have emerged from the extension of the PIE concept. The first is, a call to include the natural as well as the social world in all definitions of the environment in relation to social work practice, (Besthorn, 1997; Coates, 2003; Miller et al., 2012; Molyneux, 2010; Narhi, 2004; Norton, 2012; Peeters, 2012; Shaw, 2011; Ungar, 2002). Many authors point out that, to consider the physical as well as the social environment within social work assessments is an easy and appropriate transition for social work practitioners to make (Dominelli, 2013; Hoff & McNutt, 1994; Kemp, Whittaker, & Tracy, 1997). For social workers in practice, this transition would be easy but will not challenge core beliefs around how the environment is useful in relation to understanding the human experience. Given the limited timeframe now available to act on the environment (United Nations, 2019), I question if this may be a useful approach to support social workers to act and embrace sustainable practice as a start on the journey to a deeper understanding of ecological literacy and the interdependence between humans and the environment.

The second debate is supported by a number of scholars and centres on the need for a paradigm shift in the social work profession, moving away from the anthropocentric focus of the environment being important only in the service to human needs (Besthorn & Canda, 2002; Besthorn, 1997; Coates, 2003; Gitterman & Germain, 2008; Hoff & McNutt, 1994; Mary, 2008; Gammonley, Gamble, & Weil, 2007; Shaw, 2011), this approach is known as "shallow ecology" (Besthorn & Canda, 2002, p. 90). A paradigm shift towards a deeper understanding of humanity's place in the Earth's ecology with equal status, and not above, all other living things. This concept is referred to as "deep ecology" (Besthorn, 2012) where

people understand their deep connection and interdependence with the natural world (Besthorn, 1997; Coates, 2003; Lovelock, 2006; Miller & Hayward, 2013).

Examining deep ecology was the topic Besthorn's PhD (1997). Using theories in radical environmental and ecofeminism, he concluded that if the profession of social work is to prepare for the future of global environmental challenges it needs to be flexible in its thinking and theory. He offers a change of language from the "person in environment" concept to the "person with environment" (Besthorn, 1997, p. 375), to recognise human interdependence with the physical world. Since 1997 much work has been done in the academic arena on environmental social work, with contributions from Besthorn himself, leading academic work around "Deep Ecology" (Besthorn, 2012; Besthorn & Canda, 2002; Ungar, 2002).

If all social workers adopted a deep ecology mindset and respected all living things as equal to humans, with consideration for the impacts of human activity on other species sharing the planet the Earth's resources would be more sustainable. In this thesis, I recognise the significance of a deep ecology approach as an aspiration. Unfortunately over two decades since Besthorn's original work in 1997, the fact is that a paradigm shift has not yet happened, and the time required for such a fundamental shift in consciousness for the social work profession has now passed. While supporting this thinking, there is no longer the luxury of the time required to make these changes. Therefore we may need to accept a "shallow ecology" (Besthorn & Canda, 2002, p. 90) in the short term, to get social workers to act, with a longer-term goal of a deeper ecological paradigm shift, this argument is developed later in the chapter.

Empirical research on social work and the environment

The growth in the literature has produced some interesting empirical studies relevant to the thesis topic. Many have informed the design of this research within the Aotearoa context. For example, an action research study by Narhi (2004) looked at how social workers used "eco-social work" and environmental "expertise" in social work in Finland from 1995 to 2000. She found that many social workers did not feel confident to discuss environmental concerns in their practice, as they did not feel they had the required expertise in environmental knowledge. The social workers felt that they had an obligation to learn about sustainability and use their diverse skills to influence and reflect on how they can act on "eco-social sustainability" (Narhi, 2004, p. 77). Despite her work being several years prior to mine, this was also my experience from the preparatory work for this research. People felt they needed more knowledge on climate change and sustainability in order to take any action. These findings and my subsequent reflection guided my thinking around the design, to include education as part of the methodology for this research.

Attitudes of social workers regarding the environment was the subject of "How green is the environment in social work?" (Marlow & Van Rooyen, 2001, p. 241), which compares North American (New Mexico) and South African (KwaZulu Natal) social workers' attitudes towards the environment. Their postal study asked five questions on how important participants felt environmental issues are in social work. The authors found that social workers felt the environment is important to social work, but heavy workloads, lack of training, education, time and resources were obstacles to addressing the environment in social work. Although their methodology was different from this research, they asked similar questions and found similar themes related to education, time and resources. Overall they concluded that, "the environmental crisis is growing in momentum and if social workers are to be responsible to service users and communities they

need to make a planned and concerted effort to systematically address both theoretical and practical responses" (Marlow & Van Rooyen, 2001, p. 253).

Miller and Hayward (2013) did more work on student attitudes to the environment, investigating North American social work student's attitudes to environmental concerns and social justice, using an exploratory survey. They found a consensus of concern for the environment in students as well as an interest in more environmental content within social work education (Miller & Hayward, 2013). In other research, Molyneux (2010) critiques the overall academic literature for being too abstract for practical application and "devoid of detail and detached from everyday interaction with service users". (Molyneux, 2010, p. 66). Millar and Hayward (2013) reiterated this lack of empirical research relating theory and practice. They conclude that "there has been scant empirical investigation related to the intersection of environmental issues with social work education and social work practice" (Miller & Hayward, 2013, p. 282).

Later, Krings et al (2020), in contrast to Molyneux (2010) describe the growing literature on environmental social work internationally as an "overall well-balanced mix of empirical and non-empirical work" (Krings et al., 2020, p. 287) suggesting that the literature had improved. This work supported my experience while researching and planning the design of this research. Early searches for empirical research in the area of climate change, sustainability and social work education produced sparse results. Early on, I found some emerging theory and opinions but little evidence of translation to practice. As demonstrated, there has been a growth in academic research, these works identify a need to translate the research to practice (Molyneux, 2010). This is especially relevant to Aotearoa social work, as the literature remains sparse, highlighting the gap where theory and practice response in the Aotearoa social work literature belongs. This thesis will contribute to such a response.

Bridging the gap to practice

Scholars endorse that social work can have a significant role in education, policy and practice (Boetto & Bell, 2015; Dominelli, 2012b; McKinnon, 2008; Shaw, 2011) as a response to the climate emergency. A theme throughout the literature has been that practice is different from the academic literature. As the world of social work practice continues with a social interpretation of the "environment" (Gray et al., 2012; Molyneux, 2010), there is much work to be done in transitioning the growing academic work into contemporary social work practice. Molyneux (2010) states that there has been a "shallow relationship, endorsed by the social work profession, between humans and the natural realm" (Molyneux, 2010, p. 62). She indicated that more work needs to develop as a practical response to environmental concerns, citing much theory but little translation to real world practice. Molyneux (2010) concluded that although there have been many articles describing the relevance of the environment to social work, few have documented how the issues can be addressed in practice (Molyneux, 2010).

One reason social work has been slow to act in practice may involve issues of systemic causation. Goldman (2009) uses this term to explain why people, including social workers, have not taken action, despite the clear weight of scientific evidence on climate impacts. He theorised that the causes of climate impacts are not clearly connected and often attributed to several, sometimes seemingly unrelated events. This has led in the past to people feeling that action is not urgent (Goldman, 2009).

Australian work by Jones (2013) in reference to education on the environment and sustainability, stated, "urgent attention should be paid to the way that contemporary approaches to social work education fail to equip our students, future professional social workers, with the values, knowledge and skills required in this (environmentally) challenging future" (Jones, 2013, p. 226). Crawford et al., (2015) endorse the findings of Molyneux (2010) and Jones (2013) when they found that "Eco social work to date is more conceptual than actual" (Crawford et al., 2015, p. 595). Likewise, Papadopoulos and Hegarty (2017) echo this concern

by observing that, "social work has developed some momentum in negotiating challenges emerging as a consequence of climate change and other forms of complexity, but remains educationally challenged by the imperatives that follow commitment to sustainability in practice" (Papadopoulos & Hegarty, 2017, p. 357).

Social workers in Australia were struggling to make the connections between the environment and social work. McKinnon (2013) conducted semi-structured interviews with twenty social workers, from which she concluded that the social workers were experiencing a conflict between their values of environmental protection and their social work practice. While some participants had experienced minor changes around recycling and composting at work, the concern for the environment featured as a low priority for their colleagues, and colleagues were struggling to understand the link between the environment and social work practice (McKinnon, 2013).

These findings resonated with my experiences, both in my teaching and in preparatory conversations for this thesis. As a result, I designed my research in cycles, to include the educational workshops in cycle one to teach the connection early on. Participants could then use new knowledge to reflect on their practice and transform their attitude and behaviour towards action. The links between climate change impacts and social work practice seemed to be a gap in the research found both across the literature and in my own experience. If social workers do not make this connection, sustainable practice cannot take place. I designed this research to fill the gap by educating social workers, students and educators on the connections. As stated in Chapter One, research objective one for this thesis is "*to educate social workers, students and educators on climate change impacts, sustainability and their relevance to social work practice in Aotearoa*" (p. 18). In this action research, I collaborated with the same core group of participants though the three cycles, to seek their expertise in social work education and practice.

There is now strong evidence both in the literature and in real world experience that the impacts of climate change will be a central feature of the future (Gray & Coates, 2012; IPCC, 2014c; Metcalfe et al., 2009; NZCPHM, 2014; Nottage, Wratt, Bornman, & Jones, 2010; Stern, 2006; United Nations, 1987). The social work profession will not escape the ecological crisis (Coates, 2003; Dominelli, 2012). The intersection between academia and practice happens in social work education. To bridge the gap between academia and practice scholars are endorsing the importance of education on sustainability, the environment, climate risks and opportunities for social work students through the social work curriculum.

Critique of the social work profession

There has been critique of the social work profession's failure to question society's relentless quest for economic growth or to engage with the environmental crisis (Coates, 2003). Coates (2003) urges a rethink of the curriculum away from western perspectives of individualism, consumerism, the hedonism of economic value and anthropogenic dominance:

> Social work has failed to seriously question the beliefs and processes at the foundation of unrelenting economic expansion and exploitation of resources. The environmental crisis has remained largely outside of social work discourses and the profession has instead played a largely mitigating role in addressing social problems. (Coates, 2003, p. 39)

Scholars supporting his view also say that the "social" perspectives of the environment in social work, force people to "fit in" to a framework of a consumer-driven, time-poor, high-debt lifestyle (Coates, 2003; Dominelli, 2013; Gray & Coates, 2015; Mary, 2008). They comment on social work for not doing enough to challenge this perspective. I accept this feedback, it emphasises a gap in education in the critical questioning of consumerism, neoliberal policy and the impact on

inequity, the environment and social work practice. Following this critical analysis, I incorporated into the workshop design a challenge for participants to reflect on how the consumerist mindset and global systems are interrelated and contribute to the global environmental crisis. The workshop slides are included in Appendix B.

Due to the diversity of the environment, climate and its impacts, it is important to note that social workers and social work education alone cannot change the course of the climate crisis. Social work scholar Dominelli (2012) and climate scientist Mann (2011) agree that there are opportunities for facilitating an interdisciplinary approach to environmental education (Dominelli, 2012; Mann, 2011).

Social work ethics and the environment

The climate science informing this thesis refers to ethics as an approach that may help to address the uneven distribution of climate impact on exposed populations:

> The consideration of ethics and equity can help address the uneven distribution of adverse impacts associated with 1.5°C and higher levels of global warming, as well as those from mitigation and adaptation, particularly for poor and disadvantaged populations, in all societies (high confidence). (IPCC, 2018a, p. 18)

There are some synergies between the science and social work. Ethical practice is a consideration of all social workers, who must assess their practice in relation to the Code of Ethics (ANZASW, 2019). Although one issue raised by some social workers is whether their ethical responsibility extends to the non-human world (Gray & Coates, 2012). Given the interdependence of both human and non-human

worlds, along with the anthropogenic genesis of the climate crisis, I argue that any future practice must consider environmental impacts not only as an ethical imperative but also for the future of human survival on the planet (Brown, 2012). Consequently, this research holds sustainability as a central ethical principle informing the research design and process.

The international definition of social work, revised in 2014, acknowledges the importance of the natural world and includes "third generation rights" which "focus on the natural world and the right to species biodiversity and inter-generational equity" (IFSW & IASSW, 2014, para. 8). It can be argued that not only do social workers have a mandate through the international definition but they also have an obligation within the profession's commitment to social justice and ethical frameworks to take on the task of addressing the environmental crisis (Grey et al., 2013).

With this level of scientific certainty in mind, it is clear that sustainability and the environment are serious concerns for future social work practice and must be included in future ethical considerations. To strengthen the importance of sustainability and environmental justice in future practice, the Code of Ethics for Aotearoa must include both sustainability and environmental justice (ANZASW, 2019).

Looking across other codes of ethics, India, UK, El Salvador, Chile and Australia, (McKinnon, 2008) all feature the environment. The latest AASW Code of Ethics (2010) mandates Australian social workers to recognise human interdependence with the natural environment by incorporating this obligation into its Code of Ethics, stating:

> Social workers will meet their responsibilities to society by engaging in action to promote societal and environmental wellbeing, advocate for equitable distribution of resources and

> effect positive social change in the interests of social justice.
>
> (AASW, 2010, p. 20)

The British Association of Social workers Code of Ethics (BASWA) (2014) states that: "Treating each person as a whole, Social Workers should be concerned with the whole person, within the family, community, societal and natural environments, and should see to recognise all aspects of a person's life" (BASWA, 2014, para. 2.1.4). Here the extension of the "person in environment" concepts discussed earlier emerges again, as they refer to the environment only in the context of how it services the needs of humans. Both these codes take a "shallow ecology" (Besthorn & Canda, 2002) perspective while beginning to recognise the interdependence of humans with the environment. From reading different codes, it would appear that more work is needed to encourage a deeper ecological mindset for the social work profession globally (Besthorn, 2012; Ungar, 2002).

Social work ethics in Aotearoa

The Aotearoa New Zealand Association of Social Workers (ANZASW) Code of Ethics informs all social work practice across the country, meaning that ethical practice is a good place for change to start. When I began this research in 2013 despite the social work profession's concern for human rights and social justice, matters of environmental sustainability were not specifically addressed in either the ANZASW Code of Ethics (2013) or the SWRB code of conduct (SWRB, 2016).

The previous ANZASW Code of Ethics (2013) stopped short of calling for environmental sustainability. It did not mention the relationship between person and environment. Although it did, acknowledge its commitment to Te Tiriti o Waitangi and the obligation for social workers to:

> Promote socially just policies, legislation, and improved social
>
> conditions, that encourage the development and just allocation of

> community resources. They also act to ensure that everyone has access to the existing resources, services and opportunities that they need. (ANZASW, 2013, para. 2.4)

To become a professional social worker in Aotearoa there is a requirement to be "competent to practice social work with Māori" (SWRB, 2014). Therefore, an understanding and respect for Te Ao Māori and Te Tiriti o Waitangi is an essential part of contemporary social work practice and the relationship between Māori and the environment has been highlighted (Scott, 2018; Selby et al., 2010).

Social work education

As developing social work practitioners, students will be leading the care and support for marginalised populations heading into the unfolding climate emergency of the coming decades (Borrell et al., 2010; Coates, 2003; Dominelli, 2010; Grey et al., 2013a; Jones, 2013; McKinnon, 2008; Molyneux, 2010). Consequently, social work education is an ideal place to highlight environmental issues as students embark on a career in social work practice (Besthorn, 2012; Besthorn & Canda, 2002; Borrell, Lane, & Fraser, 2010; Coates, 2003; Dominelli, 2010; Grey, Coates, & Hetherington, 2013a; IFSW, 2009; Jones, 2013; McKinnon, 2008; Molyneux, 2010). Social work education prepares students to support individuals and communities and is well placed to educate on climate risks (Dominelli, 2011; Faruque & Ahmmed, 2013; Grey et al., 2013a; Jones, 2010; McKinnon, 2008; Miller & Hayward, 2013; Nesmith & Smyth, 2015). The key facilitators of this transition are social work educators. McKinnon (2013) questions the ability of social work education to achieve the transition to environmental education. She concluded that social work education is inadequate, and a review of the curriculum is required, emphasising that environmental education was only happening in social work education by interested individuals, rather than as a core

topic in the curriculum (McKinnon, 2013). This remains the case in Aotearoa social work.

The core purpose of social work education is to prepare students for future expectations of the social work profession. Harris and Body (2017) highlight that "Social work educators have an obligation to ensure that teachings are informed by up-to-date research and are responsive to the contemporary environment in which students will find themselves practising" (Harris & Boddy, 2017, p. 345). The current lack of education on climate change impacts is an issue not only for social work, but for education overall (Schep, 2016). At the time of writing, the environment is an emerging area of practice (Ballantyne et al., 2019) but not a core subject in social work education in Aotearoa or a common feature of social work practice.

Environmental education represents a gap in social work education and practice Shaw (2006, 2011). In his work, Shaw (2011) asked a random sample of North American social workers about their environmental knowledge and attitudes. His findings show overwhelming support for teaching on the environment in social work education. His participants wanted social workers to play a bigger role in sustainability and policy issues and found that goals of environmental justice and those of social work were closely aligned (Shaw, 2011). The alignment between environmental and social justice is discussed in Chapter Three.

Australian researcher Jones, (2014) studied ecological literacy in social work education using a "scenario-based approach" (Jones, 2014, p. 367) designed to replicate realistic situations in the community. By using this approach he was able to test student's assumptions about the environment, social work, and the future. From his research he concluded that their assumptions about environmental challenges were shallow, "many students come to see that their existing frames of reference are not adequate for the deep understanding of environment, ecology and community" (Jones, 2014, p. 368). This idea of challenging student assumptions about the future resonated with me and led me to reflect on my time working in the field of addictions. I saw most progress in service users' recovery

when I was able to gently challenge their assumptions about their future and encourage them to create their own solutions. This reflection led me to read Mezirow's work on transformative learning theory (Mezirow, 1997) which challenges assumptions about the future and invites transformative changes in attitudes and behaviours. This seemed like the framework I needed to meet research objective two "*to find out if education on climate change and sustainability can lead to transformative changes in personal and professional attitudes and behaviour*" (p. 18).

As a key topic and overall research question is "*What contribution can social work education make to the emerging environmental challenges resulting from climate change impacts in Aotearoa New Zealand?*" (p. 19), from the reviewed literature, there is a growing consensus among social work scholars that social workers and social work education have a unique role to play in supporting people exposed to climate change impacts. Many of those groups are already being supported by social workers across Aotearoa and around the world (Berger & Kelly, 1993; Boetto & Bell, 2015; Dominelli, 2011; Kemp, 2011). As such, education on the climate emergency must be incorporated into the social work curriculum to ensure the future workforce is prepared for contemporary practice challenges (Androff et al., 2017; Miller & Hayward, 2013; Neden et al., 2018). Having established that, there is a gap in social work education on climate change and sustainability. This leads to question of where and how this education is best placed within the curriculum.

A place in the curriculum

Development of the social work education curriculum to include the environment and sustainability is underway around the world. This has happened in response to dissatisfaction expressed among graduating social workers about the lack of teaching on environmental sustainability (Nesmith & Smyth, 2015). There have been calls from students for more environmental content in the social work curriculum (IFSW 2012; Jones, 2013; Shaw, 2011). As a result studies have found that the environment has become more prevalent in the social work education (Crawford et al., 2015; Nesmith & Smyth, 2015), with many programmes in

Europe, America and Australia now including environmental education (Harris & Boddy, 2017). However much of this new content in social work education from 1991 to 2015 focused primarily on disaster management (Krings et al., 2018). In Aotearoa there appears to be a gap in the curriculum on disaster content (Adamson, 2014) and general response from both academics and practitioners .

This raises the question, which approach is the best option for future social work education in Aotearoa? Both Jones (2013) and Boetto and Bell (2015) conclude that the long- term aim for social work education is that sustainable values are integrated throughout all curriculum courses. Jones (2013) identified three approaches to education when developing an environmentally conscious curriculum. He named the first option a: "bolt-on option" (Jones, 2013, p. 217) which is when a course based around environmental sustainability is added to the curriculum as a subject. His second option is an: "embedding option" (Jones, 2013, p. 219), where environmental principles are integrated into all aspects of the curriculum across all papers. This approach requires all teachers to understand and be able to teach environmental content. Boetto and Bell (2015) concluded from their study that integrating environmental sustainability across the social work curriculum was their preferred option. Third, is a "transformative option" (Jones, 2013, p. 219), which takes a more fundamental view, teaching students a "deep understanding of the workings of the natural world" (Jones, 2013, p. 220). In this option, he adopts more of a deeper ecological transformative perspective. This may happen by encouraging reflection on the actions necessary to address the impacts of natural disasters, food and water insecurity, mental health issues, civil conflicts, consumerism, globalisation, neoliberal policy and the resulting inequities that are inevitable consequences of the climate emergency. The transformative approach moves towards a change of paradigm to adopt a deep ecology approach (Coates, 2003), incorporating humans as an integral part of the wider ecology (Jones, 2010, p. 217).

A "transformative option" (Jones, 2013, p. 219) with the ultimate goals of a paradigm shift, seems to be the ideal aim for social work education long term.

However, this action research set out to start with a "bolt on" approach in the form of the workshops to raise awareness of the topic. Jones (2013) suggested that an elective course or workshop such as a "bolt on" (Jones, 2013) course option may serve as an introduction to the subject in social work education. Once social workers commonly understand this, then longer term an integrated approach can be achieved. A review of the social work literature by Papadopoulos and Hegarty, (2017) concluded that an inquiry learning approach may be of use in education methodology to integrate sustainability into future social work practice.

Another way to integrate the environment into social work education is through the placement experience. As a placement coordinator as well as an educator, I was especially interested in the work of Crawford et al. (2015). In their study, they incorporated a learning goal on the environment into their second year field education placement assessments for their Bachelor and Master Degree programmes. The learning goal was worded: "Learning Area 8: Environment and Sustainability: Articulation of the interface between social work and environmental issues including an ability to uphold eco-social justice as a core obligation" (Crawford et al., 2015, p. 587). They reviewed the feedback from both students and supervisors. Results found that both groups understood the concepts of the environment more easily than their application to social work practice. Some people reported that they had a "lack of understanding" (p. 592), while they also described that some supervisors did not see the relevance of social work at all to the environment. Noting that one supervisor wrote, "This is a wasted learning goal and it should be removed. I supervise students from many universities and no others focus on this" (p. 594). Another rejected the learning area because social workers "were not scientists" (p. 594). Overall, the participants requested more learning on the environment before being asked to complete a learning goal in this area.

Reflection on these findings confirmed my decision to add an educational component into my research design to address this lack of knowledge and educate participants on sustainability and climate impacts. The workshop supported

participants' understanding of climate change impacts before asking them to comment on their experience and opinion in cycles two and three. This design avoided repeating the issues found by the Crawford et al., (2015) study where participants felt uniformed about the environment in relation to social work.

These examples raise questions about which approach may be best for social work education in Aotearoa. To date, there is no literature from Aotearoa academics on how best to teach sustainability and climate change to social work students. The next section looks at this issue in more detail. The next theme of curriculum content development addresses objective 2a "*to find out what needs to be taught in the social work curriculum in order to prepare the next generation of social workers to adapt and cope with the climate emergency*" (p. 18). This leads to two questions, first, where in the curriculum is best for environmental content to be taught? Second, what subjects are best taught in order to prepare the next generation for the challenges of the climate emergency?

Curriculum content on sustainability and the environment

As the climate emergency is now underway, there is an urgency for social work education to incorporate environmental teaching on areas relevant to social work. It is expected that once social workers understand climate impacts in relation to their own practice, they will be better able to support service users and communities, who will inevitably experience a range of impacts as a direct or indirect consequence of the climate emergency (Besthorn & Canda, 2002; Dominelli, 2012; Jones, 2010; McKinnon, 2008).

As climate change impacts are specific to geographical regions (Adamson, 2014), political support and preparedness (Eames, 2017), it is important for education to be relevant to the region they live. This local focus may also support people's motivation to engage and encourage social work students' interest in the environment, Grey and Coates (2015) emphasise that the delivery and content needs to be both engaging and challenging. The aim must be for transformation through critical reflection on theory and practice, values, perspective, and action

(Gray & Coates, 2015). “Relating climate impacts to its impact on people and animals, rather than spending too much time on complex science, especially with video footage, is likely to be most engaging” (Gray & Coates, 2015, p. 508). Boetto and Bell (2015) also found that “participants engaged more actively in workshop topics that provided a visual or interactive stimulus relevant to the theme” (Boetto & Bell, 2015, p. 458). After reading their research, I decided to include a mix of media presentations and discussion groups into the design of the workshops for cycle one of this research to make it more engaging and memorable for participants.

Boetto and Bell (2015) took a practical approach, with an online twelve-week course covering the basic principles of environmental sustainability. Results showed that with 31 social work students involved in the course, the researchers identified changes in student learning and actions across both their professional and personal lives.

> At the practice level, participants made several suggestions each about the significant issues social workers should be aware of, including making modifications to the workplace such as recycling, reducing paper usage and energy consumption. Participants also referred to developing knowledge about local and global issues, having an awareness of initiatives that might improve the lives of community members, educating service users about sustainability and global activism. In particular, one participant framed his or her response by referring to the micro, meso- and macro- levels of practice, including advocacy, intervention, community development, education, research and policy making. (Boetto & Bell, 2015, p. 457)

This is a significant finding for me, since my research shares the aim of encouraging transformation in both the participants' personal and professional lives. I designed the workshop to inform participants of climate change impacts and sustainability before expecting any level of transformation or action. Ideas about how to teach environmental content came from Teixeira and Krings (2015) who concluded that an "infusion of environmental justice principles" (Teixeira & Krings, 2015, p. 1) is an effective way to teach sustainability in the social work curriculum.

The content of the social work curriculum was the topic of investigation by Nesmith and Smyth (2015). They asked 373 North American social work professionals using a "cross sectional exploratory study" (Nesmith & Smyth, 2015, p. 490) how interested they were in seeing the environment included in social work education? Four key areas emerged on how the environment could be incorporated. These were, "(1) Basic knowledge; (2) conservation of resources; (3) energy; (4) grassroots organizing to get those who are affected disproportionately involved and educated about issues" (Nesmith & Smyth, 2015, p. 499). They noted that the majority of participants were "dissatisfied" with the current education and 73% of respondents wanted to see "environmental justice" in the curriculum for social work programs to better prepare them for the profession (Nesmith & Smyth, 2015).

Other suggestions for content topics in the social work curriculum have been: climate justice, sustainability, the health and social impacts of climate change for specific regions, adaptation and mitigation policy and practice, carbon footprint calculations, the importance of food and water security, community agriculture and gardens (Androff et al., 2017; Dominelli, 2012; Mama, 2018). Social and community solutions in practice from around the globe, resilience, disaster preparation, community asset mapping and advocacy, and environmental restoration (Gray & Coates, 2015) have also been suggested for inclusion.

Harris and Boddy (2017a), from their analysis of curriculum content in Australian social work education and the environment, they have noted some of the barriers to integration of education and the natural environment. They concluded that there has been a "'curriculum time-lag and the lack of inclusion of the natural environment within national educational guidelines, as well as the modernist socio political context restraining both the profession of social work and higher education more broadly" (Harris & Boddy, 2017a, p. 347). This issue of curriculum time lag is a significant one given the urgency of time to get students ready for the climate emergency.

I was interested to see what social work educators, students and practitioners thought was relevant for the curriculum content in Aotearoa. The findings can be found in Chapters Seven and Eight.

Conclusions from the literature

This literature review chapter has charted the historical and contemporary reading on climate change, sustainability and the environment both internationally and in Aotearoa. It has demonstrated that interest and concern for the environment has grown in both social work practice and education. The review illustrated the influence of the environment on human wellbeing, later highlighting the benefits of a change to the PIE concept, incorporating the physical as well as the social environment, in social work practice. This led to arguments between a deep verses shallow ecological approach. I argue that a shallow approach may be a pathway towards developing a long-term deeper ecological approach within social work practice and the curriculum.

The empirical studies discussed have raised concerns about the lack of knowledge, time and resources social workers have for learning about and considering the environment in their social work practice. The contemporary literature calls for environmental and sustainable education in social work, especially around the

basic information on the environment, how to respond to a disaster, and sustainable practice to conserve energy and resources. There is more focus needed by the social work educational institutions to address curriculum time lag and to design education which responds to social work students' lack of knowledge.

There is agreement amongst authors internationally, that social work has a role to play in supporting populations exposed to climate risks (Rocha, 2018; Dominelli, Ku, & Nikku, 2018; Matthies & Närhi, 2017; Miller, Hayward, & Shaw, 2012). They also agree that ethically, there is both a role and responsibility for social work education to upskill the future workforce (Coates, 2003). An interdisciplinary approach features as an aspiration for joint work in the future (Schmitz, Matyók, Sloan, & James, 2012; Hansen et al., 2011; Dominelli, 2010; Stern, 2006).

The growing environmental social work literature internationally is being followed by an emerging presence of environmental teaching in social work education (Dominelli & Ku, 2017; Jeffery, 2014; Jones, 2013). Empirical studies have informed the design of the workshops and interview questions for cycle one and two of this action research. From these studies, I conclude that if the social work profession in Aotearoa is to make any meaningful contribution to the climate emergency going forward, education relevant to contemporary social work issues must occupy the gaps between research and practice. As the studies highlighted were international, there is a clear demand for this work in Aotearoa.

This research addresses the gaps in Aotearoa social work scholarship, involving social workers, students and educators in a process of making sense of climate impacts and transferring the meaning for Aotearoa social work education and practice. This thesis will identify the educational needs of students and the professional development needs of current social work practitioners in the area of climate change and sustainability in response to the second research objective.

Overall, this action research study aims to make an original contribution to current social work education literature and practice in Aotearoa while aspiring to address

the rather lofty overall research objective "*to transform the social work response to climate change in Aotearoa, using educational action research*" (p. 18). The research will shed light on the socio-economic and political transformation that has already started with globalisation (Dominelli, 2010; Giddens, 2011; Harris, 2011; Koch, 2012) and identify a relevant, practical way of preparing social workers in Aotearoa for the climate emergency.

Chapter Three – Sustainable social work

Sustainability and the environment are emerging in the literature as key issues in future social work practice (Krings et al., 2018). This chapter aims to present the conceptual development of the environment across the social work literature and highlight my rationale for choosing sustainability as the key concept for this research. The chapter is presented in two sections. The first discusses the social work concepts pertaining to the environment as they have developed through the growing literature. Here I present the argument for adopting Sustainable Social Work as the most suitable approach for this thesis and an examination of sustainability itself, which underpins the research followed with a critique of sustainability.

The second section reviews the various roles sustainable social workers may have in relation to the environment, as presented through the literature. These include:

- How Sustainable Social Work assessments can support social work skills;
- Environmental justice;
- Roles in disaster management and support;
- Support for service users and colleagues through ecological grief;

The chapter concludes with a review of this literature review chapter, positioning this research within the space where education and practice meet. Finally, I highlight the contribution this thesis makes to both the international and national literature.

Concept developments for social work and the environment

Growing interest in the environment and sustainability from the social work academic community has seen several different concepts developed in relation to social work and the environment. These concepts have charted a path through recent literature. This section discusses the most common concepts, as defined by the scholars involved in their design. Such a range of concepts relating to the same issue may be problematic for social work students and practitioners new to the topic. Given that this is, a new and emerging topic in social work (Ballantyne et al., 2019) is likely to be the case. Prochaska and DiClemente (1982) identified such a divergence of options and messaging as problematic, creating a possible risk to the topic. Describing the wide divergence on a single issue is "like a cancer of uncontrolled growth that threatens to destroy the very body of knowledge in which it is growing " (Prochaska & Di Clemente, 1982, p. 276). Hence, they used a common factor approach in developing their transtheoretical model. There are lessons to be learned from them for contemporary concept development. I agree with Kemp (2011) when she stated in relation to environmental theory "going forward, conversations can and should be had about where and how these conceptual frameworks interconnect, diverge or are incomplete. Immediately pressing, however, is the need for greater theoretical specificity" (Kemp, 2011, p. 1202). With such uncertainty around defining environmental issues for social workers, there is a risk of splitting the approach. It is wise to synthesise the environment and sustainability in relation to social work (Kemp, 2011). These key concepts in relation to the environment and social work are listed table 3.1. Each is presented and discussed in relation to this research.

Table 3.1 – Key concepts in social work and the environment

Concept	Key authors
Deep Ecology	(Besthorn, 2012; Besthorn & Canda, 2002; Besthorn, 1997),

Ecological / Eco social work	(Coates, 2003; Ungar, 2002),
Green social work	(Dominelli, 2012),
Environmental social work	(Gray et al., 2012),
Sustainable Social Work	(Mary, 2008; Teixeira & Krings, 2015).

Deep Ecology in social work

As mentioned in Chapter Two the concept of "deep ecology" (Besthorn, 2012; Besthorn & Canda, 2002; Besthorn, 1997) in social work is an ecological perspective. It promotes an underlying understanding that all humans are interdependent with the Earth and its resources for survival (Besthorn & Canda, 2002; Besthorn & Canda, 2002; Coates, 2003; Kemp, 2011; Krieger, 2001; Ungar, 2002). In his extension of the person with environment perspective, Besthorn (1997) called for social workers to understand humans as an integral part of the physical environment. This approach requires a paradigm shift across social work to fully appreciate and practice a deeper ecological justice.

The concept is deeply critical of the predominant anthropocentric perspective in society and the role of nature having value only in its ability to service the needs of humans, often at the cost of other life on earth. It is the human misuse of the planet's resources at the expense of other species, developing nations and future generations, which is responsible for the current climate emergency. Besthorn and Canda (2002) refer to this perspective as "shallow ecology" (Besthorn & Canda, 2002, p. 90), contrasting with deep ecology, being the acceptance of an interdependence between all living things on earth.

Unfortunately, as mentioned before, deep ecological approach has failed to raise the actions required for such a fundamental shift in paradigm for social work to date. With the pressure of time now evident (United Nations, 2019) and environmental concerns having only started to emerge in the social work profession within the past few years (Krings et al., 2018) the response is now urgent.

When Besthorn (1997) worked on Deep Ecology in the late 1990s, there was time. Now almost two decades later, the luxury of time for such philosophical engagement and debate has passed. Consequently, while supportive of deep ecology I have not adopted the concept for this research. I have instead opted for a more practical approach, which takes action and then studies the effects of the action on the target participant groups.

Transformative actions (Jones, 2010) are needed to change and adapt to the climate emergency. With social work service users exposed to climate impacts and further inequity (Coates, 2003; Dominelli et al., 2018). Arguably a shallow ecology approach is a more practical approach (Gray & Coates, 2015) to encourage people to move from the pre-contemplative stage (Prochaska & Di Clemente, 1982) towards the sustainable use of resource, environmental and intergenerational justice, and action underpinned by transformational learning theory, this approach is discussed in detail in Chapter Five.

Ecological social work

Ecological social work, also known as "Eco social work" (Boetto et al., 2018a; Norton, 2012), is a holistic ecological approach emerging from systems theory (Ungar, 2002). It acknowledges the connection and interdependence between people, the Earth's ecology and its resources, a "complicated web of interconnections between the human and non-human" (Mckinnon & Alston, 2016, p. 30). Ecological social work is similar to deep ecology in its acknowledgement of the intrinsic symbiotic human relationship with the environment. Also similar to deep ecology, ecological social work highlights the importance of a transformative change within the social work profession (Boetto, Bell, & Kime, 2018) and the need for a paradign shift (Coates, 2003). Similar to objectives of this thesis, advocates of Ecological social work want transformative change to the social work profession.

Ecological social work takes an eco-feminist approach, encompassing indigenous worldviews while acknowledging the need for a slower growth economy that moves away from consumerism and western approaches (Coates, 2003). Ecological social

work understands the essence of individual and collective social problems as a consequence of structural inequities (Coates, 2003; Mullaly, 1997).

One strategy for teaching this approach is to encourage students and practitioners to see the connections between lifestyle and environmental destruction and pollution and how these relate to the organisation of society, government policy and social injustice (Coates, 2003). Of particular interest to ecological social workers is a "philosophical base reflecting interdependence, holism and sustainability" (Boetto, Bell, & Kime, 2018, p. 47), relating to human health issues, inequality and the resulting poverty, referred to as "environmental racism" (Bay, 2014; Coates, 2003; Philip & Reisch, 2015). McKinnon and Alston (2016) state that eco-social work identifies the "interplay between individuals and the broader social and political systems that cause disadvantage and unequal power relationships" (McKinnon & Alston, 2016, p. 60).

The approach has a breadth of conceptual discussion across the social work literature, while also being critiqued for not being action-focused enough to be useful in practice (Molyneux, 2010). Eco social work acknowledges issues of oppression and the power differential between groups, but it does not address them or allow for the different approaches needed to account for time and location (Dominelli, 2012; Ungar, 2002). As noted previously, climate impacts are experienced differently depending on location and access to resources (Oswald Spring, 2019), which are key issues in the environment and climate change work. The lack of action and practical application at the time of writing leads to my conclusion that Ecological social work, while encompassing the wide range of issues concerning the environment and similar aims to this research, it seems more conceptual than practical, making it an aspiration for Aotearoa social work but not suitable for this action oriented research.

Environmental social work

The term environmental social work is used by Gray, Coates, and Hetherington, (2013), they state environmental social work brings together the diverse concepts

involved with the environment such as sustainability, climate change, disasters, toxic materials and waste, species extinction, pollution, destruction of natural resources (Gray et al., 2013). They assert that environmental social work integrates new areas of practice, recognising the interdependence of ecological and social justice principles in practice to examine climate change impacts through an ecological systems lens, addressing each of these issues on the micro, meso and macro levels of practice in social work (Gray et al., 2013).

Environmental social work is critical of past models for being western in ideology, stating that "social care and development methods are not only inappropriate but also totally inadequate for addressing the major crisis confronting our planet ecological, spiritual, social, economic and security" (Gray et al., 2013, p. 12). While recognising the value of indigenous models that champion equilibrium in the Earth's systems. In environmental social work, Ramsay and Boddy (2017) observe that a lack of clarity and applications that relate to direct practice may be the reason there are few examples of its translation to practice (Ramsay & Boddy, 2017). Both eco social work and environmental social work are only just starting to enter the mainstream social work curriculum (Jeffery, 2014) thus, practical application by social workers is yet to be established.

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Green social work

Green social work is a concept developed by Lena Dominelli (2012). It is the culmination of her work on globalisation and the environment. She reports building on ecological and environmental social work perspectives to incorporate issues of "poverty, structural inequalities, socio economic disparities industrialized processes, consumption patterns, diverse connects, global interdependencies and limited natural resources" (Dominelli, 2012, p. 3). She argues poverty is a disaster in its own right, not just a concern in relation to vulnerability. For this reason, she argues that people experiencing poverty cannot take part in "market based solutions to social problems including climate change" (Dominelli, 2012, p. 3). This question about the ability of people on low incomes to

engage in solutions to climate adaptation is interesting, and one that emerges later in this research.

Dominelli's work aligns with radical and anti-oppressive social work ideology, urging social workers to have a political voice alongside the various roles social workers can play in practice. She edited the "*The Routledge Handbook of Green Social Work"* (Dominelli et al., 2018) which is an international collaboration, presenting examples of international practice of Green Social work, further supporting the argument that the social work profession is well placed to support communities with building resilience and adapting to the impacts of climate change as they arise. Jeffery (2014) argues that social workers come to the profession with political values already aligned with 'green issues':

> Many students and educators approach the profession with political allegiance to green issues and living their lives accordingly; social work scholars and educators find compatibility between professional practice and a range of views on spirituality, environmental justice, social service provision, and various ecological viewpoints. (Jeffery, 2014, p. 492)

While there may be an alignment between social workers and green values, questions remain about how this label speaks to the values of those who are users of social work services. Giddens poses that the word 'green' " is now more of a problem rather than a help when it comes to developing policies to cope with climate impacts" (Giddens, 2011, p.6). The green label and its association with green party politics is traditionally affiliated with being environmentally aware and on the left of the political spectrum (Carter, 2013). This presumed affiliation may be disengaging for people who share environmental concerns but are not inclined to rally behind what they perceive to be a politically left-wing concept.

In an increasingly polarised world, evidenced in the current rise of populist ideology (Ife, 2016), there is an urgent need to engage with all people, including those of Aotearoa, across all cultural and political spectrums. Therefore, potentially divisive politicised labels, can be unhelpful (Giddens, 2015) as they do not speak to all social work service users. For this reason, while I agree with the premise of Green social work, I have moved away from the 'Green' label in this research.

Concluding the conceptual development

Historically the PIE literature has focused on the environment as long as it contributes to the advancement of the human condition. As discussed in this chapter, scholars have criticised the anthropocentric and western perspective of this narrative, leading to concept development around Deep Ecology, Ecological and Environmental social work. Dominelli (2012) moved the conversation into the political arena with her work on Green social work, however she also concedes that to talk about politics is both necessary and polarising for any intended audience (Dominelli, 2012). While this approach works well for a politically left-leaning workforce of social workers (Shaw, 2011), I question if it works for a politically diverse social work service user population. The action research presented in this thesis focuses on teaching social work students how to work with service users in relation to climate change and sustainability. I have therefore purposely steered away from terms such as "eco", "ecological" or "green" because these terms invite a political affiliation (Giddens, 2011) which may exclude some social workers and service users from engaging with the subject and practice.

While acknowledging the concepts of green, ecological and environmental social work as valuable contributions to the narrative and actions for a sustainable future I have chosen to use Sustainable Social Work as the conceptual approach for this study. Sustainable Social Work refers to social workers who practise and understand the importance of using regenerative and sustainable resources both in the community and with service users.

I acknowledge the necessity of a paradigm shift towards a deeper ecological approach across the social work profession. However, time is of the essence (United Nations, 2019) and the journey needs to get underway for social work education in Aotearoa. Sustainable Social Work as conceptualised by Mary (2008) offers a practical application of these concepts and aligns with the strengths of the action research methodology of learning through action. The aim for this research is to start with sustainable actions in the short term, moving towards a deeper ecological understanding and longer-term paradigm shift in the social work profession in Aotearoa.

Sustainability

Sustainability is a key term in the title and throughout the content of this thesis. The term to 'sustain' comes originally from the Latin 'sustinere' and into English through the old French 'soustenir'. Both terms mean literally "to hold underneath in other words, to uphold or support" (Tainter, 2018, p. 40). The term "sustainability means a capacity to maintain some entity, outcome, or process over time…. meaning that the activity does not exhaust the material resources on which it depends." (Jenkins, 2003, p. 380).

Historically, the term sustainability was developed to address existential problems of transformation or collapse of societies (Tainter, 2018). Despite the term only evolving in the 1980s, it is important to recognise that indigenous people have been living in harmony with natural ecosystems for millennia (Ife, 2016). The concept of sustainability, in its contemporary understanding, was borne from a cross section of economists, environmentalists and ecological theorists in the 1980s and 90s:

> The history of sustainability draws from ecology, economics (and especially ecological economics), social justice and the study of human

> rights, population studies, urbanism, environmental and climate science, sociology, engineering, energy studies, archaeology, and several branches of history - political, cultural, intellectual, and environmental. (Caradonna, 2018, p. 11)

The concept today appears across a vast array of disciplines from economics to housing to agriculture and the environment. Sustainability came into the popular lexicon as a result of reports from the United Nations in the 1980s (Caradonna, 2018). One of the key reports on sustainable development notes that "Sustainable global development requires that those who are more affluent adopt lifestyles within the planet's ecological means" (United Nations, 1987, para. 3.29). This allocates responsibility to affluent societies to take the lead on sustainable practice and action. In turn, this makes sustainable practice very relevant to any social work profession concerned with inequities in a developed country such as Aotearoa.

For the purposes of this research, sustainability is a term used to acknowledge the impacts of resources use on present and future generations as well as on the environment. The aim of sustainability in underpinning this research is that all outcomes should be sustainable, with no impact on the opportunities for current or future humans or the ecology. Examples of sustainable actions during this research were discussed in Chapter One (p. 20).

The working definition of sustainability for this research comes from Rinkel and Mataira, (2018) who state that:

> Sustainability is a way of thinking or an aspect of worldview that focuses attention on creating a world that encourages the mutual flourishing of the human and natural worlds, both now and into the future. It is a transformational way of thinking that, once embraced,

> requires changes in behaviour, decision-making, policy development, economic systems, and other social structures. To embrace sustainability is to transform the very structures that define and support society. (p. 34)

This definition has an emphasis on the needs of both humans and nature as equally important into the future, as a key element of sustainability. It also highlights the importance of transformational thinking on the many different social and economic structures. To the definition, I would include the need for equitable use of regenerative resources, for both humans and nature.

Critique of sustainability

There are a number of critiques of sustainability, the first being that there is no single definition. As a concept, it is broadly applied across many disciplines and businesses, making it difficult to define for all contexts.

Another critique of sustainability is that "sustainability means a capacity to maintain some entity, outcome, or process over time" (Jenkins, 2003, para. 308). This is a critique commonly interpreted to mean that, what we have now is what we want to maintain for the future. This interpretation however does not allow for improvement of the present or consider the changing needs of future generations. My interpretation of sustainability for this research is informed by the work of Harrington (2016) who says that sustainability is not about maintaining what is happening at this time, but about sustaining the environment in a time when the Earth was able to sustain itself and all life in equilibrium. Since the industrial revolution, the human population has grown, and consumer throwaway resources have replaced regenerative, sustained resources that supported all life on earth. Sustainable solutions need to redress the balance and return to a life where equilibrium is restored.

There is a developing body of literature arguing that humans are too late for sustainability, "The sustainability aspiration has failed on its own terms, it hasn't enabled us to make even a plausible start on governing our natural resource usage" (Foster, 2017, p. 2). To this critique, I argue that it is never too late and to give in to deficit thinking is to lose hope. At this time of ecological crisis, hope is a powerful strength and has roots in the strengths-based approach common in contemporary social work practice (Boddy, Macfarlane, et al., 2018). Hope must be maintained both for the success of the profession and support for service users.

Throughout the literature, there is no single definition of Sustainable Social Work. A definition would be useful for social workers and students new to the topic, to help them understand the approach. To this end, this thesis provides, a single working definition of Sustainable Social Work based on the research findings in Chapter Eleven (p. 315).

Sustainable Social Work

North American scholar Mary (2008) develops the concept of sustainability in social work. Her approach uses sustainable values in social work practice advocating for a "bottom up approach" (Mary, 2008, p. 24), meaning that the practice informs the concept. According to Mary (2008) sustainability in social work demonstrates "the principles of valuing all life, fairness and equity, decision making that involves participation and partnership and respect for the ecological constraints of the environment" (Mary, 2008, p. 46). Her work aligns closely with the principles of this research outlined in Chapter One and those of an action research approach discussed in Chapter Five.

The term "Sustainable Social Work" appears in the Asia Pacific amplification for the Global definition of social work (Nugroho, 2016) and again in the most recent version of the Code of Ethics (ANZASW, 2019). It is important that the definition

of social work for the Asia Pacific region incorporates the term, making it directly relevant to this research in Aotearoa.

A definition of Sustainable Social Work in this thesis focuses on human use of resources in recognition of the anthropogenic cause of the climate emergency. Sustainable Social Work recognises the damage caused by consumption patterns of post-industrial human behaviours, and individualised, westernised social work practice, while also recognising the value of indigenous work that aligns with deeper ecological literacy and connections to the environment (Mary, 2008).

Sustainable Social Work expands on many of the concepts discussed earlier, especially ecological social work, with similar underlying principles, but includes a more practical application though the tangible use of regenerative resources to focus action. Teixeira and Krings (2015) used Sustainable Social Work to research "practical ways in which environmental justice content can be infused in the training and education of social workers across contexts in order to prepare professionals with the skills to respond to ever-increasing global environmental degradation" (Teixeira & Krings, 2015, p.513). In their research, they used case examples to encourage critical reflection by students, advocating for the following four "guideposts" which underpin sustainable actions:

1. Recognition of the dignity and worth of all human beings, respect and appreciation for diversity and the assumption, identification, and recognition of strengths and potential of all human beings;
2. Recognition of the interconnectedness among micro, mezzo, and macro systems;
3. The importance of advocacy and changes in socio-structural, political, and economic conditions that disempower, marginalize, and exclude people;

4. Focus on capacity building and empowerment of individuals, families, groups, organizations, and communities through a human centred developmental approach. (Teixeira & Krings, 2015, p.516)

Sustainable Social Work as a concept is further developed in this thesis by building upon the work of Mary (2008) and Teixeira and Krings (2015). This thesis will define and adapt the approach of Sustainable Social Work for the context of Aotearoa.

Sustainable Social Work offers an approach to action, grounded in deep ecology but offers practical application across all social work fields of practice. It aligns with indigenous wisdom, making it appropriate for Aotearoa. The strength of this approach is the regenerative nature of sustainable practice, which can repair some ecological damage. In its true form, a closed loop (Blick & Comendant, 2018) sustainable system creates no waste or cost to the environment, and may be a solution to contemporary ecological challenges. Education on sustainability relies on educators to be knowledgeable about sustainability, environmental justice and the climate emergency.

To conclude, the term 'Sustainable Social Work' has emerged as a title and the practice advocated by this action research thesis. As discussed earlier, other variations and concepts about the environment for social work have emerged from the literature. Sustainable Social Work builds on these to engage people in the stages of change required for action on the climate emergency. It encourages students to apply critical thinking and analysis to sustainable actions in practice, with creativity and hope across an array of different social work roles.

Social work roles and skills

As Sustainable Social Work is an emerging area of practice, social workers can take on different roles in relation to sustainability and the environment within their current practice. This next section discusses some of these key roles. Social workers currently have diverse roles throughout the community, in statutory and non-government organisations (NGOs), health, education, care and protection, justice and community development settings. These roles can easily be extended to support communities, families and individuals to prepare for and adapt to the inevitable impacts of the climate emergency. Social workers have a number of transferable skills within their roles which they can call upon to adapt to climate risks (Alston, 2015; Case, 2017; Cumby, 2016; Dominelli, 2011; McKinnon, 2008; Narhi, 2004). Many of these new roles required skills already available in the social worker's tool kit.

The roles and connections social workers have to the climate emergency may not be immediately obvious without education and critical reflection (Miller & Hayward, 2013). Social workers need training to understand the macro structural influence on climate change impacts and policy and then enable them to translate this understanding to a community level intervention, raise consciousness and engage local people in local actions (Dominelli, 2011).

Mary (2008) identifies a number of key roles social workers can have in practice to work in sustainability. Table 3.2 is a comprehensive list of the skills and roles social workers can engage in action on climate change impacts in contemporary practice (Mary, 2008).

Table 3.2 – Sustainable Social Work roles

Sustainable Social Work roles
Advocacy for a social wage
Community bartering systems, or local currency
Support for social housing organisations to develop sustainable communities

Develop or support community partnership projects that bring the community together to identify their own needs in a sustainable way
Social Workers can research social indicators of health and wellbeing
Support local groups to develop a social enterprise
Assist the community to participate in local planning and consultation
Support the development of the community in projects such as. " credit union, Social Worker equity child care" skills sharing, tool sharing, neighbourhood projects
Advocate for local treaties and fight resources being exploited such as sea bed mining etc.
Social work educators can set up interdisciplinary research groups within universities with sociology, psychology, economics, geography departments
Advocate for a living wage and technology to support all groups
Advocate for " revaluing volunteers and family work in policy and practice"
Move away from the consumer role and place value back on the roles of parents, students, citizens, workers, etc.

(Mary, 2008, p. 115).

As well as these many roles Mary (2008) also explored the opportunities social work fieldwork placements may have in education on sustainability, by encouraging students to have placements within non-traditional settings. She suggested examples such as community development, environmental agencies and housing departments to expand the social work educational experience away from individual interventions and encourage structural analysis and community experiences.

Similarly Dominelli (2012) advocated for social work roles in policy and decision making, sustainable service development, advocacy in sustainable development, community development, emergency planning, mitigating against loss, grief support, understanding of the science behind the climate crisis and raising awareness across the social work profession (Dominelli, 2012, p. 8). She suggests a therapeutic role in response to service users in distress, post-natural disaster.

In addition to the these roles, others have been identified in food security, recycling and waste reduction (Bailey et al., 2018; Mama, 2018).

It is important to note that if social workers are going to practise in a sustainable way, they must first reflect on their own lifestyle choices and role model sustainability in action, which may initially be uncomfortable. Lovell and Johnson (1994) pointed out "It is necessary that social work practitioners begin to travel the path that they intend to introduce to those they serve" (p. 213). The role of personal lifestyle changes is as important and necessary as changes to professional practice, if social workers are going to present a genuine, authentic, sustainable practice to service users and colleagues.

The remainder of this chapter looks more specifically at roles in PIE assessment, ethical practice, environmental ecological and social justice, disaster management and supporting people through ecological grief.

Social work role in PIE assessment for sustainability

As the impacts of climate change become increasingly visible in the media (Bennett et al., 2014) and evident around the globe, people are starting to become concerned and more ready to engage with action. One-way social workers can act in practice is through using their assessment skills. Lovell and Johnson (1994) suggested that a framework for assessment in social work that incorporates the environment is needed:

> A truly ecological assessment framework would attend, at minimum to such additional issues as lifestyle, environmental awareness, exposure to hazardous substances and the impact of environmental disasters. Important lifestyle variables would include goals that are sanctioned by cultural and social class, individual and family sources of meaning and hope, future expectations, sources and levels of stress,

> social supports, coping responses, and any incongruities between a way of life and the understanding of current environmental limitations. (Lovell & Johnson, 1994, p. 204)

Had this work happened at the time of their writing in 1994, such a comprehensive assessment would have yielded some resilience for service users from the impacts of climate change. Sadly, the practice of social work environmental assessments involving the natural environment has been slow to arrive in practice (Boetto, 2016b) especially in Aotearoa.

Work by Boetto (2016) took on this idea and developed micro level practice for social workers. Her work includes elements of the physical environment in assessments with service users. This style of assessment is available to all social workers across all fields of practice. For Aotearoa, guidelines would help to encourage social workers to start assessing physical environmental factors within their usual assessments, as an extension of their PIE assessment practice. Assessment is one of the many roles social workers can engage with to acknowledge the environment in their practice.

Social work role in environmental and social justice

Another role social workers can engage in to support service users to prepare for impacts of the climate emergency is to understand the intrinsic connections between social justice and environmental justice. Teixeira and Krings (2015) state that "social work education is poised to use our existing practice models to train students to understand that environmental justice is social justice" (p. 12).

Environmental injustice happens when an injustice happens as a result of environmental destruction such as "environmental degradation through pollution, deforestation, chemical contamination and so on" (Miller et al., 2012, p. 271). Environmental injustice happens specifically when the deteriorating environment

has impacts on human wellbeing. Victims of such injustice will often become service users of social work.

It is important to understand the distinction between environmental justice and ecological injustice. These differences are similar to the distinction between the concepts of 'deep' and 'shallow' ecology, or ecological and environmental social work described earlier (p. 65). Environmental justice is concerned with the environment in so far as it impacts on people, what would be described as a "shallow ecology" (Besthorn & Canda, 2002, p. 90). In contrast ecological justice is concerned with injustice happening towards other elements of the natural world, both flora and fauna, including humans (Teixeira & Krings, 2015) or "deep ecology" (Besthorn & Canda, 2002, p. 90).

The social work literature has favoured the term "Environmental Justice" (Coates, 2003; Grise-Owens et al., 2014; Miller et al., 2012) in reference to and comparison with social justice as a way to integrate environmental justice into social work teaching (Beltrán et al., 2016). This may be because it does not require such a fundamental paradigm shift in the profession for action to happen. Social justice is a central concept and value in the social work profession (ANZASW, 2013; Philip & Reisch, 2015), making an easy transition between social and environmental justice for current social workers. Consequently, environmental justice and social justice are becoming linked across the literature. Miller et al., (2012) highlight this point in their work by saying, "global environmental inequities are seen as a clear violation of social justice principles" (Miller et al., 2012, p. 272).

Social and environmental justice are specifically concerned with impacts on human beings. This revisits the PIE debate with the deep versus shallow ecology discussion emerging again. How social workers interpret this difference will guide how they perceive the environment in their practice. As stated previously this thesis aims for a deep ecology mindset as a long-term outcome, but acknowledges that the transition may have to start with shallow ecology actions.

As the environmental emergency is now well underway, people need to transform their behaviour as a matter of urgency. One response to this urgency will be the role social workers need to play in the event of disasters created by the climate emergency.

Social work role in disasters

The anthropogenic origins of the climate emergency and the trail of ecological destruction left behind since the industrial revolution (Caradonna, 2018), have created a disaster that now needs to be fixed. One of the most obvious roles for social workers working with the environment, and the one most commonly cited across the literature (Krings et al., 2018) is the social worker's response to natural disasters, disaster preparedness and post-disaster management (Alston, Hazeleger, & Hargreaves, 2016; Dominelli, 2011).

There is a research gap emerging relating to "slow disasters" (Krings et al., 2018) which create, "social problems that disproportionately impact the vulnerable populations with whom social workers engage" (Krings et al., 2018, p. 12). With the timeframe for action now considered an emergency (United Nations, 2019), the slow disaster appears to be speeding up.

When referring to disasters, there is a tendency to think of disasters as quick violent events that cause loss of life and property. These are perhaps the most visible due to their often-catastrophic consequences and wide media coverage. Less commonly known are the slow-onset events such as droughts, sea-level rise, temperature rise (Alston et al., 2016), food insecurity, epidemics, pandemics, droughts and environmental inequities, all of which can have equally devastating effects. The climate emergency itself may be described as a slow moving disaster.

Social workers from across the diverse fields of practice are being called upon to work in the area of disaster management (Pyles, 2017). If social workers are going to be equipped to answer this call they need to "build capacity within the profession to address the realities of environmental degradation at all levels"

(Drolet, Wu, Taylor, & Dennehy, 2015, p. 540), this capacity starts with disaster training in social work education (Adamson, 2014).

When disaster events occur, community vulnerabilities are exposed, and inequities related to gender, race and social status become exacerbated. The distribution of resources and issues of power imbalance in communities often become illuminated (Alston et al., 2016) as people scramble for fewer resources, there is a role for social workers to advocate for those most exposed to these inequities.

In their research, following the 'Black Sunday' bush fires in Australia, Alston et al., (2016) followed up the community five years after the disaster. They noted both the different roles social workers played in the event and the key reflections from social workers on the experience. Some of the key learnings were that, decisions were quickly made in what they call the "rush to recovery" (Alston et al., 2016, p. 167) which they now believe caused "secondary harm" (p. 173). They also learned that there is no such thing as recovering back to the place they were previously. The social work role is about supporting people to adjust to the "new normal" (p. 172) accepting that life may not be the same again and supporting people to cope with this new reality. They advised not to remove community resources once people are back in their home as these resources are often serving the community with emotional as well as practical support (Alston et al., 2016). An opportunity may emerge for the community to change and improve on what they had before. The disaster could be an opportunity to rebuild better after what has been lost.

In the 'Black Sunday' case study Alston et al., (2016) reported that people were angry, they felt rushed into recovery and were not able to take up opportunities to improve on what they had before (Alston et al., 2016, p. 172). They noted lessons for future social work education and practice could be to use the strengths in the community to aid in their own recovery. This practice was demonstrated well in

the oil spill disaster work in Tauranga, (Hamerton et al., 2018) reviewed earlier in Chapter Two (p. 36).

The social work role in disaster management appears to be within the capacity of current skills, such as those in community development, advocacy, counselling, resource management and practical support. Best practice is social workers operating a strength-based community approach to recovery, at a pace set by the community members themselves and not by the recovery systems and budget constraints (Alston et al., 2016).

The social work core curriculum in Aotearoa needs more specific content on disaster management (Adamson, 2014). There is an opportunity in education to transition from general social work skills to enable them to be applied flexibly in the event of a disaster (Hay & Pascoe, 2018). This work needs to be done by social work educators (Rowlands, 2013) to accommodate for the changing need of the profession while operating in a climate emergency.

The social work role in processing ecological grief

Back in 1994, Lovell and Johnson warned of the potential psychological consequences of the climate crisis, they observe that: "The environmental crisis is affecting present day life, not only by bringing about economic changes, but also by causing new health and psychosocial stressors" (Lovell & Johnson, 1994, p. 201). These warnings are now becoming a reality and the potentially catastrophic consequences of the climate emergency are unravelling within the lifetimes of todays' students and practitioners. An emotional response is emerging from social workers (Lysack, 2013) and a role is emerging for social workers in providing psychological support for people affected by the resulting emotional stress.

As the climate emergency unfolds there is a personal journey that people need to go through. As people come to understand the magnitude and consequences of the crisis they are experiencing grief like symptoms, now known as 'ecological grief', Cunsolo and Ellis (2018) describe ecological grief as:

> Climate-related weather events and environmental changes, for example, have been linked to a wide variety of acute and chronic mental health experiences, including: strong emotional responses, such as sadness, distress, despair, anger, fear, helplessness, hopelessness and stress; elevated rates of mood disorders, such as depression, anxiety, and pre- and post-traumatic stress; increased drug and alcohol usage; increased suicide ideation, attempts and death by suicide; threats and disruptions to sense of place and place attachment; and loss of personal or cultural identity and ways of knowing. (p. 275)

Risks of these symptoms are especially relevant for young people, who are already presenting to mental health services with eco anxiety and fears for the future (Clayton et al., 2017). To prepare social workers for this challenging task, social work educators will have a role in supporting students to work through the emotions of "ecological grief" (Cunsolo & Ellis, 2018) and guiding them towards action and meaning (Doherty & Clayton, 2009; Lysack, 2013; McKibben, 2010; Moser, 2009). Social work students will need to be supported through the grief process if they are to be empowered to act (Lysack, 2013) and meet the new demands of the climate emergency and support others in the community.

Building on the work of Lysack (2013) and Cunsolo and Ellis (2018), this thesis promotes Sustainable Social Work practice. Sustainability works by analysing the "life cycles" of resources (Dresner, 2008), and how these impact on the environment. This action research promotes the approach that these 'resources' also include the social work practitioners themselves as a resource to be sustained, through self-care, supervision, support and reflective practice, to manage their own grief and empowerment to support others (Hamerton et al., 2018).

Conclusions on Sustainable Social Work

From the selected literature there appears to be a historical foundation to an emerging new field of social work practice with the environment. Despite this, from the perspective of front-line social work practice, the roles for social work in relation to the environment remain unclear. Social workers do not currently have a model to guide understanding and assessment of environmental sustainability in practice (Schmitz et al., 2012). Several concepts discussed earlier in part one of this chapter, have developed to position social work and the environment. Through careful consideration of these concepts, Sustainable Social Work is the preferred concept to underpin this research.

Sustainable Social Work aligns with the other named approaches such as Green, Environmental and Ecological social work, all of which can support social work practice to act on the climate emergency. Sustainable social work, however, is framed with a shallower ecological framework to encourage inclusivity and practical action on the critical use of resources, including the social workers themselves as a resource to be sustained and used in the community for present and future generations.

Education has a key role in transitioning social work in Aotearoa towards sustainable practice. Other areas where sustainability is relevant to social work include, but are not limited to, assessment, ethical practice, environmental justice, disaster management and support with ecological grief. North America, Europe and Australia have scholars writing regularly on the topic of climate change impacts on social work practice and sustainability, leaving Aotearoa behind in this dialogue, this educational action research, aims to address this gap in Aotearoa social work literature. The next chapter presents the theoretical framework that underpins this research

Chapter Four – Theoretical framework

The aim of this chapter is to discuss the epistemology and theoretical frameworks that informed this action research study. This work is guided by transformative learning theory, which underpins the research procedure. Firstly, I introduce social constructivism as the conceptual theory that supports my understanding of knowledge generation in the context of social work, climate change and sustainability, then looking deeper at how this view fits into an extended epistemology. A discussion follows, concerning how transformative learning theory was used to inform the design and implementation of the research method. The transtheoretical model is the third element of the framework and is presented later in the chapter. The chapter ends with a statement of my theoretical and epistemological position.

Epistemology

My epistemological position has emerged from discussions and deep reflections on the construction of knowledge and my own ontology, namely, how I understand things to be real and the knowledge that informs my research. As a social worker and academic, I am instantly drawn towards a social constructivist position of knowledge generation. This describes the way a person's experience is socially situated and developed in the interaction of personal understanding and social conventions (Sarita, 2017). As someone passionate about sustainability and the environment, I hold social and environmental justice issues, along with equity and fairness as central values and motivation for undertaking this research. For these reasons, both the methodology and theoretical framework reflect the values and beliefs embedded in my social work practice.

The origins of constructivism can be traced to Vygotsky in the early 1960s in his critique of behaviourist theory (Liu & Matthews, 2005). The terms constructivism

and social constructivism are often used interchangeably (Gergen et al., 2015). The subtle but significant difference being that constructivism defines the origins of knowledge in terms of individual perceptions rather than including knowledge developed in the context of human relationships (Gergen et al., 2015). Teater (2014) describes social constructivism as being "used to explain social problems and reality construction and to address individual and family therapy, social problems and research" (Teater, 2014, p 74). In this work, I use social constructivism based on human relationships.

Social work practice is always about human relationships (Ruch et al., 2013). By taking a social constructivist perspective during conversations with service users, the social worker is able to understand more of that person's reality, leading to deeper understanding of their needs (Teater, 2014). This perspective aligns with my own experience in social work practice of working with service users in partnership, to understand their perspective on their problems. This way a connection can be made and include an understanding of their motivation to change (or not).

A social constructivist epistemology fits well with the action research aim of this study, "*to transform the social work response to climate change in Aotearoa using educational action research*", (p. 18). To meet this aim I needed to collaborate with social workers, students and educators who hold the expertise on their own educational needs. Each person and group have their particular understanding and construction of the truth, based on both their own experience and the human relationships they have with service users and colleagues, particular to their field of practice.

Participants in the research constructed new knowledge differently: each filtered it through their personal and professional experiences. The climate emergency will be experienced differently by people depending on their geographical location (Adamson, 2014), previous experience, adaptive capacity (Grothmann & Patt,

2005), social construction of reality and a number of other bio-socio-political factors.

I come to this research with the understanding that knowledge is constructed in relation to the meaning attributed to it by people partaking in the experience (Gergen et al., 2015). This knowledge is created in the time-specific context of cultural, social, political and historical reality in which the person understands the world (Darlaston-Jones, 2007). Social constructivism is a common perspective with both action researchers and social scientists (Gergen et al., 2015), suggesting that the social world is created by the interpretation, collaboration and participation of its collective members, which may be subject to change (Liu & Matthews, 2005).

Strengths and limitations of social constructivism

Following deeper reflection on my epistemological position, I could not escape the glaring issue that climate scientists create knowledge in direct contrast to my social constructivist position. Science is a positivist, objective or empirical perspective, which has created the scientific knowledge on which this thesis is founded, this fact forces me to accept that there are other ways of creating knowledge aside from my own social constructivist position.

One critique of social constructivism is that it ignores biological and objective scientific foundations (Darlaston-Jones, 2007). The scientific positivist position is in direct contrast with and critiques the constructivist position. It is presented as objective truth that applies equally to all humans, who then become passive receptacles of a prescribed knowledge base (Darlaston-Jones, 2007). I struggle to accept that all humans are 'passive receptacles of prescribed knowledge'. Despite this, the knowledge that my research depends on comes from climate science which has an empirical foundation of positivist scientific reality (Hansen et al., 2005), for example, extreme weather events can be objectively measured and observed (Hansen et al., 2008). Here lies a challenge to my social constructivist understanding of knowledge and reality.

After deep reflection and reading on the topic, I concluded that both epistemological realities might be true at the same time. There can be an empirical reality, which is measurable and objective. Droughts, floods and tornadoes would exist independent of human understanding. Without science and empirical knowledge, humans may not understand the climate emergency in as much detail as they do. This research does not seek to dispel the origins of empirical knowledge but instead it is interested in how the findings of empirical knowledge, in this case, the climate emergency, are perceived and experience by those affected. Social constructivism does not deny a biological, empirical or scientific reality. A social constructivist perspective understands meaning-making as socially and personally constructed, while being interested in the process by which knowledge is generated and meaning is made by people being faced with new information.

How climate impacts are experienced by humans is socially constructed knowledge relative to "each person's reality as being uniquely shaped by her or his environment, culture, society, history, developmental processes and cognitions" (Teater, 2014, p. 88). How people are able to use their socially constructed understanding of the climate emergency to transform their behaviour and adapt to the new reality of the climate crisis is a core question in this research, as this is especially relevant to social work service users exposed to the climate emergency (Dominelli, 2011; IPCC, 2007).

For the purpose of this research, I accept that an empirical and biological reality exists. This action research relies on the empirical work of climate scientists. Climate science has raised the alarm of the climate emergency, which is central to human understanding of the risks it poses. This action research process is interested in what happens after the scientific reality is understood and what this means on a practical level. How can social workers use their skills to utilise this knowledge and action for the benefit of their clients and communities where they live?

The strength of social constructivism is that it is closely associated with pragmatism. In this case, it examines the impacts of the climate emergency. How the impacts will affect social work service users and how the next generation of social workers will support service users to develop resilience and adapt.

When deconstructing my ontological understanding of knowledge generation and creation, I understand that knowledge and reality can be both constructed and objective. I take a position similar to Hershberg, (2014) that "action researchers view the collaborative nature of knowledge production as an asset to the research process and make use of it, bridging the expertise of scientists with the expertise of participants in a study" (p. 185). I believe that knowledge can be generated from different ways of knowing. The extended epistemology for action research helps to understand the different ways knowledge can be created (Heron & Reason, 2008; Seeley, 2014).

Ways of knowing

To create new knowledge, it is important to understand how people acquire knowledge, and how they use that knowledge to take positive actions. After engaging with the participants in the research and reflecting on how they acquired their knowledge. I realised that they experienced information about climate change on many levels. For example, Grace, one of the participants stated, "*when you know (about climate change) you can't unknow it*" (Grace, Educator, p. 192). When she said this, it resonated instantly with my own experience. What she was suggesting, is that the knowledge of the climate emergency creates a fundamental shift in consciousness. I used her phrase to explain this idea in later workshops and teaching.

In contrast, to the belief in the empirical creation of positivist knowledge, held by scientists, action research advocates for different ways of knowing. The different ways of knowing are what Heron and Reason (2008) describe as 'extended epistemology'. In extended epistemology this intellectual type of knowledge is described as "propositional knowledge" (Heron & Reason, 2008, p. 367). They

explain that this is only one type of knowledge generation and there are other ways of knowing.

Extended Epistemology

The other ways people come to construct knowledge takes into account a person's experience, culture, intuition and skills. In recognition of these different types of learning, Heron and Reason (2008) developed the notion of extended epistemology, which explains:

> The need to know phenomena in many ways, beyond but not excluding, the intellectual. How individuals encounter, understand and respond to themselves, others and their contexts comes from knowing through their senses and bodies as well as the ideas, assumptions and theories that live in their minds. (Seeley, 2014, p. 329)

Extended epistemology helps to expand on facts and formal, empirically and theoretically based education, to incorporate more practical intuitive action-based knowledge, which is the basis of action research (Seeley, 2014). Most learning happens outside of the classroom, derived from lived experience, assumptions and the interpretations people make from experiences (Yorks & Sharoff, 2001). This knowledge is socially constructed (Sarita, 2017) and is another way of knowledge creation. How these assumptions are acknowledged, challenged and reflected on are key skills not only in social work but also in transformative learning (Mezirow, 1997) and action research (McNiff, 2013). Table 4.1 displays the four ways of knowing, the extended epistemology as described by Heron and Reason, (2008).

Table 4.1 – Extended Epistemology - Four ways of knowing

Experiential knowing	"The experience of my presence in relation with the presence of other persons, living beings, places or things" (p. 367)
Presentational knowing	"Emerges from the encounters of experiential knowing, by intuiting significant form and process in that which is met. Its product reveals this significance through the expressive imagery of movement, dance, sound, music, drawing, painting, sculpture, poetry, story and drama" (p. 367)
Propositional knowing	"Intellectual knowing of ideas and theories. Its product is the informative spoken or written statement" (p. 367)
Practical knowing	"Knowing how to do something. Its product is a skill, knack or competence" (p. 367).

(Heron & Reason, 2008, p. 367).

Understanding new knowledge through the lens of an extended epistemology helps to expand on formal education (propositional knowledge) to account for more practical intuitive knowledge which is the basis of action research (Seeley, 2014). Heron and Reason (2008) sequence these ways of knowing with "practical knowing as primary, the consummation of our inquiry as worthwhile action in the world, guided by propositional categories, inspired by presentational forms and rooted in and continually refreshed through experiential encounter" (Heron & Reason, 2008, p. 378). In the context of this research topic, it is important to observe and acknowledge how climate change is experienced through the lens of these different ways of knowing. How the participants in this research came to know and process information about climate change is discussed throughout the findings chapters Six to Nine.

For climate change knowledge, there is, understanding the facts or the science, then there is, knowing the consequences and what this means for people and their families. This latter knowledge develops on both practical and emotional levels. The level of devastation and what this means for the planet's flora and fauna and

the future of humanity is an experiential knowing, and a place where ecological grief may emerge.

The required response to climate challenges cannot be found simply in the realm of human intellect or formal education, which Heron and Reason (2008) refer to as 'propositional knowing'. To communicate the urgency of the climate emergency and to encourage a transformation in attitudes and behaviours, information has to appeal to people through all four ways of knowing. How the research achieved this will be signposted throughout the following chapters.

To explore the process of knowing, learning and acting on new knowledge, transformative learning theory is used in this thesis, as the theoretical framework to inform both the research design and analysis of the findings. The research intended to seek a transformative learning outcome for participants and "action research is a viable means of exploring transformative learning in educational settings" (Gravett, 2004, p. 259). The next section presents transformative learning theory and the rationale for choosing it for this research.

Transformative Learning Theory

This section introduces the history of transformative learning theory as well as how it links with social work practice. Later a critique of the theory is discussed, along with why it was chosen and how it was used in the research:

> Transformative learning attempts to explain how our expectations, framed within cultural assumptions and presuppositions, directly influence the meaning we derive from our experiences. It is the revision of meaning structures from experiences that is addressed by the theory of perspective transformation. (Taylor, 1998, p. 6)

Taylor's (1998) description illustrates how the theory fits well with a social constructivist epistemology and describes how transformative action may take place. These fundamental "perspective transformations" (Taylor, 1998, p. 6) create a shift in beliefs and then actions. Creating such a shift in perspective involves understanding power relations and structural inequities, necessary for both transformation in behaviours and effective social work practice. This understanding contributes to improving ecological literacy (Boetto, 2016a) which is especially relevant and necessary when adopting sustainable values in the face of the climate emergency. For transformative learning and the possibilities for social justice and hope to thrive, alternative approaches to living need to be adopted (O'Sullivan, Morrell, & O'Connor, 2002).

> Transformative learning is learning that transforms problematic frames of reference, sets of fixed assumptions and expectations (habits of mind, meaning perspectives, mindsets) to make them more inclusive, discriminating, open, reflective, and emotionally able to change. (Mezirow, 2003, p. 58)

There is an emerging trend in research to use transformative learning theory and action research together (Taylor, 2007). Transformative learning theory has also been used in similar studies within environmental education as well as in adult educational settings (Gravett, 2004; Krasny & Roth, 2010). This provides further support for its application to this research. Gravett (2004) explains transformation as follows:

> Transformation further involves some unlearning, which implies that old knowledge must be examined in the light of the present situation

or demands, and that this examination should involve both analytical reasoning and emotion. (p. 260)

This flexibility in the nature of knowledge fits with the necessary reflections required around the climate emergency and social constructivist epistemology, as well as an extended epistemology necessary for different ways of knowing, for transformation to happen.

The individual and collective nature of the transformative learning theory mirrors the global (collective) vs local (individual) perspective of sustainability (Collard & Law, 1989; Cranton, 2006; Krasny & Roth, 2010; Mezirow, 1991; Taylor & Cranton, 2012) as well as Vygotsky's identification of a collectivist consensus which is necessary for knowledge to exist (Liu & Matthews, 2005). Mezirow (2003) on the other hand takes the view that transformative learning is an epistemology in itself as he refers to the "epistemology of transformative learning in adult education" (Mezirow, 2003, p. 58).

The next section looks at transformative learning theory, its history, development and how it can be used in social work education. Relevant debate and critique around the theory are explored, concluding with a brief discussion of how transformative learning theory enhances the action research methodology and the objectives of this research.

Transformative learning theory, history and development

The origins of transformative learning theory are traced back to the 1970s and North American sociologist Jack Mezirow. Its development by Mezirow grew out of adult learning theory (Boyd & Myers, 1988; O'Sullivan, 1999; Taylor & Cranton, 2012, 2013). The theory has evolved and been adopted by scholars outside of adult education (Dirkx, 1998, 2001). The theory, instigated by the American women's movement, when an increasing number of women entered adult education.

Mezirow observed his wife's perspective transformation through her adult education:

> Perspective transformation has been characterized as a process, but it is a process in which you make choices that are to shape your own destiny. It is more accurately thought of as a praxis, a dialectic in which understanding and action interact to produce an altered state of being. One must go beyond the exploration of options to formulate a plan for action. The plan may be ill conceived, tentative, provisional, incomplete, and vague with respect to specific outcomes, but the transformation learner must act on her own reality. (Mezirow & Marsick, 1978, p. 15)

This discovery led him to study women's journeys through community college. From this work, he developed his stages of transformation which later went on to be the parameters of the theory. Figure 4.1 illustrates the ten stages of transformation developed by Mezirow.

Figure 4.1 Mezirow's ten stages of transformation

Mezirow's ten stages of transformation:

1. A disorienting dilemma
2. Self-examination with feelings of guilt or shame
3. A critical assessment of assumptions, alienation from social situations
4. Recognition that the problem is shared and that others have negotiated a similar change
5. Exploration of options for new roles, relationships and actions
6. Planning of a course of action
7. Acquisition of knowledge and skills for implementing one's plans

8. Provisionally trying out new roles
9. Building of competence and self-confidence in new roles and relationships
10. A reintegration into one's life on the basis of conditions dictated by one's new perspective. (Cranton, 2006, p. 20)

These ten stages have similarities with the stages of change model developed by Prochaska and DiClemente (1982), presented later in this chapter, in both approaches, new knowledge is created through a process of critical reflection and perspective transformation leading to change.

Mezirow's transformation starts with a "disorientating dilemma" and charts people's transformation through the ten stages. These stages concluded with what Mezirow (1991) describes as "perspective transformation" (Mezirow, 1991, p. 145). Which is when new learning leads to a transformative change in perspective through critical reflection. After awareness, raising of the climate emergency in the cycle one workshops in this research, the aim, for participants, and myself was to evoke this reflective and transformative process.

Mezirow (2000), Taylor (2000) and Dirkx (2000) acknowledged that the "disorientating dilemma" does not necessarily need to be a single event and can be a gradual, incremental realisation over time, which may be the way people realise the implications of the climate emergency. By challenging assumption, the space for learning is created and alternative perspectives become available. Mezirow refers to these as 'leaning perspectives" (Mezirow 1991). Taylor and Cranton (2012) note that transformative learning is born out of constructivist assumptions, which have a basis in humanist and critical social theory. Therefore, truth is constructed from what is known from past experience, social world, community and culture; these include lenses of prejudice and stereotypes (Taylor & Cranton, 2012). For this reason, people often expect the future to be like the past, because this understanding is constructed through their own history and experience.

Consequently, people often plan and make decisions based on this past information and experience.

Adults learn by using their life experience to interpret new material in conjunction with established knowledge that informs current behaviour. Dirkx (1998) describes this concept as “actualisation” (Dirkx, 1998, p. 8) and notes that behaviour is constrained by society’s social norms and structures that limit freedom of expression and guide behaviour. Transformative learning theory, in this context, aims to transform a person from these constraints through the process of "reflection, dialogue, critique, discernment, imagination and action" (Dirkx, 1998, p. 8).

In relation to this research topic, “actualisation” can be observed in behaviours around consumerism and the challenges of a high consumption lifestyle. By doing what you have always done, based on experience and knowledge, brings a challenge to sustainable living in the community. For example, due to time constraints, resources and the physical location of essential services, cars are central to daily functioning. Electric cars are not yet priced for average working people, making the consumption of fossil fuels a dilemma as other transport options tend to take longer and present local challenges.

Only when people encounter experiences that are incongruent with their understanding do they start questioning their assumptions and only then will transformation happen (Clark & Wilson, 1991; Mezirow, 1991; Taylor & Cranton, 2012, 2013). Transformative learning theory is chosen to frame this research as it explains the journey of transformation within the adult education process (Taylor, 1998). The participants in this research were all adult learners on a journey that was generally self-directed and voluntary. People change in response to an event or situation that is out of the ordinary, and they question their values, beliefs and assumptions based on this new knowledge (Cranton 2006). For the purpose of this study, I created the “event” as a workshop to encourage reflection and to challenge the participant’s assumptions about the future. Giving them a guide as to what

actions may be necessary to transform towards a sustainable future. The perspective transformation and consequent actions were captured later in the interviews and focus groups.

Transformative learning theory and social work education

The social work profession in Aotearoa needs to adapt current practice in order to meet future demands of the climate emergency. Jones (2010) states that "transformative learning theory suggests a way forward for social work education in the face of the growing awareness of the need for change" (p. 78). When designing the study and reviewing the research aims, I realised there has to be transformation not only for participants but also for social work education in Aotearoa. Taylor and Cranton (2012) noted that "Transformative learning theory need not be about individual transformation or social change; it is about both" (p. 10). After reading their work I realised that transformation needs to span many levels of social work, beyond just individual social workers to include agencies, government departments, educational institutions and governing bodies.

There is a strong emphasis on critical reflection across transformative learning theory, social work education (Boetto & Bell, 2015; Philip & Reisch, 2015), Sustainable Social Work (Mary, 2008) and action research. Education on critical reflection can encourage students to review their assumptions and change their "habits of the mind" (Mezirow, 2003, p. 58) about how the environment and climate interface with social work practice (Jones, 2010; Philip & Reisch, 2015). Jones (2010) says:

> Reflecting on fundamental assumptions as part of the process of developing and enacting a new worldview makes transformative learning theory particularly important when considering the direction social work education may need to move in if we are to

develop a new, ecologically oriented approach to theory and practice. (p.73)

Transformative learning theory can be used for "critically questioning social structures that are the basis of inequalities and oppression" (Taylor & Cranton, 2012, p. 9). It can also be used to understand both social and the individual levels of transformation, mirroring the social justice foundations of social work, and offering the opportunity for transformations at all levels (Jones, 2010). This multi-faceted approach makes it an appropriate theory for this research. The research encourages personal and professional transformation of awareness in both the participants and myself as the researcher.

The development of the awareness raising content is an ongoing piece of work for the social work curriculum as well as in the longer-term transformation towards Sustainable Social Work practice, with the eventual aim of transforming the response to climate change by social workers in Aotearoa. These transformative elements work together to create change on many levels of social work. The different elements are discussed in the findings and discussion chapters Nine and Ten.

Critique of Transformative Learning Theory

Mezirow's ideas have been critiqued for being too rational, western in concept and focusing only on individual learning while not allowing for other forms of learning such as emotional or spiritual knowledge development (Taylor & Cranton, 2012). In response to this I have used transformative learning theory in conjunction with the extended epistemology, as discussed earlier, to account for other forms of knowledge (Heron & Reason, 2008).

Other critiques of Mezirow are that his work does not address issues of "social action, power and cultural context" (Cranton, 2006, p. 22). In response to this critique and for this research to be socially transformative, the use of

transformative learning theory is being used alongside social constructivism which, in its foundation, encompasses social and cultural groups (Liu & Matthews, 2005) and is critical of the processes by which individuals and groups construct and use knowledge.

Transformative learning theory has an inherently humanistic assumption that humans are free to make choices and have the potential to grow, develop and define reality. These assumptions based on western individualist concepts that do not allow for the collective approaches common to indigenous and non-western cultures (Taylor & Cranton 2012). As this research is being conducted in Aotearoa I acknowledge that Māori wisdom has an important role in any response to the climate emergency as discussed in Chapter Two (p. 32).

Another critique is an assumption that transformative learning is a good thing and that all transformations are good (Taylor & Cranton, 2012). This is not necessarily the case, as can be seen with the growth of populist ideologies in the developed world today. Transformative learning theory is constantly striving for improvement to gain reward because of learning. The purpose of adult education should be, "re-educating people in the art of living well and justly where they are" (Lange, 2012, p. 201) and not solely for a reward. The "reward" often translates to monetary or economic reward, perpetuating the neoliberal context within which contemporary society finds itself (Kopnina, 2015). From the perspective of Sustainable Social Work in this research, that striving for economic reward reinforces the consumerist paradigm, which is at the heart of perpetuating the environmental crisis and is not part of sustainable solutions.

To conclude, Transformative learning theory has been used to inform the design of the research in raising awareness and challenging assumptions about the future, as well as identifying and following up on transformations in the participants' perspectives and actions. Transformative learning theory has been applied under the umbrella of social constructivism and alongside the

transtheoretical model, as part of an integrated theoretical framework for this study.

Transtheoretical model of change

Transformative learning theory created a perspective transformation in participants by challenging their assumptions and encouraging critical reflection. Once transformations occur, it is necessary to understand how the change happened. I wanted to understand and document this change, to learn from the research findings and be able to replicate and create change in the future. The work of Prochaska and DiClemente's (1982) 'transtheoretical model of change' seemed a good model to understand the process of how people make change. Norcross et al., (2011) described the stages of change involved:

> In the transtheoretical model, behaviour change is conceptualized as a process that unfolds over time and involves progression through a series of five stages: precontemplation, contemplation, preparation, action, and maintenance. (p. 143)

I decided to use the transtheoretical model after reflecting on my clinical practice. As a social worker, I would regularly use the 'stages of change' model with service users. The "stages of change" (Prochaska & DiClemente, 1982, p. 282) are commonly used in clinical social work practice with service users experiencing addiction issues, as a tool to pinpoint service users' motivation to change and how to guide them in transforming their behaviour towards positive healthy habits in the future. Although the participants in this research are not addicted to drugs and alcohol, I would argue that the prolific use of fossil fuels and a high consumer lifestyle subscribed to by all people living in the developed world, is very similar to an addiction, and an example of behaviours that are pervasive, unhealthy and difficult to change.

Action is needed once the reality of climate change impacts is known. These actions can come in different stages. I reflected from my own and the participants' experience, their willingness to contemplate a change led them through a path similar to the stages of change as outlined by Prochaska and DiClemente (1982). In their model relapse is an expected part of the cycle and the experience of moving through the stages equips the person with knowledge to re-enter the cycle at different stages.

The stages of change operate by assessing people on what stage they are at and then, through education and support, encouraging them to move through the stages towards action and long-term maintenance. The process may start at any point in the cycle. One stage where people commonly enter the process is the contemplative stage:

> Contemplation is the stage in which people are aware that a problem exists and are seriously intending to change within the next six months. People in the contemplation stage have not yet made a commitment to take action and can remain stuck in this stage for long periods. (Grimley et al., 1986, p. 205)

Those who reported having made some changes to their lifestyles are in the action stage:

> The action stage is the busiest of the five stages of change; Individuals are actively engaged in eliminating their problem behaviour by utilizing more processes of change than during any other stage. Not surprisingly, action is the least stable of the stages and carries the highest risks for relapse. (Grimley et al., 1986, p. 206)

Each stage leads to the next, or people may go back to a previous stage. I can see some very clear parallels between this process and my own journey of change, which include the transformations needed to move towards a long-term Sustainable Social Work practice.

The cyclical nature of the model suits the action/reflection cycles of the action research methodology. The transtheoretical model is used in the research to understand the stages of change participants may go through when acquiring new knowledge and using knowledge to take action during the three cycles of the research process. Similar stages have also occurred in my own process towards sustainable practice though the journey of the thesis.

Conclusion

In this chapter, I have discussed my epistemological position concerning the different ways of knowing and creating knowledge, drawing on both transformative leaning theory and the transtheoretical model of change in relation to the research design and findings.

The social constructivist epistemological position I have taken explains how I understand knowledge has was created through this research. I conclude that constructivism and empiricism are not mutually exclusive; they can co-exist as explanations of different types of knowledge. I have explained why both are relevant to this research, predicated on climate science. The extended epistemology is used to explain and acknowledge four ways of knowing, including propositional knowledge, which enables and presents empirical facts. These facts are central to climate science, as are the known risks of the climate emergency.

The strength of this integrated conceptual framework connects the knowledge of the participants through the three cycles of this Educational Action Research (EAR) and the knowledge that is generated through experiencing practice in the

real world (Heron & Reason, 2008) and applying it to the research problem. In the case of this research, the problem being that "*many social workers in Aotearoa are currently uninformed about the relevance of the climate emergency to social work practice and are unaware of the necessity for a profession to evolve and adapt to the challenges posed*" (p. 18). Participants in this research applied their personal, cultural and professional experience to the empirical knowledge they have gained from climate science. Their answers in each of the three cycles of the research are socially constructed, through the lenses of their professional and personal experiences. The resulting findings are the culmination of the action research process, which aims to transform the social work response to climate change in Aotearoa.

The research goes on to inquire whether Sustainable Social Work can be part of the solution and adaptation to the climate emergency, and if so, can it be socially constructed though social work education and the practice of sustainability from the perspective of social workers and service users?

Chapter Five - The research process

The research methodology and method are presented in two parts in this chapter. The first part sets out action research as a methodology, naming the different types of action research considered and examines why it is the most appropriate methodology for this topic. Part one concludes with the strengths and limitations of the methodology.

The second part presents the research method and specifically details the three research cycles of the study. For each cycle the recruitment of participants, how each cycle was implemented, the process of data collection and analysis and how the action-reflection process was incorporated into each cycle are outlined. The chapter ends by reflecting on the research journey and the application of the methodology. Ethical considerations in reference to the thesis design and implementation are presented at the end of the chapter.

What is Action Research?

Action research can be traced back to a number of scholars (Brydon-Miller et al., 2003). One of the more prominent is the work of US researcher Kurt Lewin, who developed action research in the 1940s as a way of engaging stakeholders in the research process. He developed a spiral of steps involving planning, observation and execution (Lewin 1946). This process later became known as the action reflection cycle of planning, acting, observing and reflecting (McNiff, 2013). Action research now has a strong position relative to other methodologies in both education and social work research, with a focus on "practice or institutional change" (McVicar et al., 2012, p. 95).

Action research is knowledge generated from the practice of the people situated within the area of practice being studied, "action researchers have called for a

practical form of knowing generated through participative, collaborative interaction that is simultaneously context specific and value driven" (Hathcoat & Nicholas, 2014, p. 304). Action research has a history within transformative education. As an approach it values emancipation and social change (Bradbury-Huang, 2010; Brydon-Miller, Greenwood, & Maguire, 2003; Newton & Burgess, 2008; Reason & Bradbury, 2005; Sierra-Piedrahita, 2014; Taylor, 2007). For action research to be successful it must be explicit in several areas, McNiff (2013) names these as:

- Ontology - how researchers view themselves
- Epistemology – how they know what they know
- Methodology – how they do their research
- Socio-political intent – what they hope to achieve with their research. (McNiff, 2013, p. 25)

For this thesis, ontology and epistemology have been presented and reviewed earlier in Chapters One and Four. The action research methodology is being presented here and the socio-political intent is emphasised in Chapter Eleven, discussion of the research implications.

The core value of social change in the action research methodology resonated directly with my research aims for this study. The first principle of action research is to focus on a "problematic situation in practice" (Marriam & Tisdell, 2016, p. 50). As discussed in Chapters One, the two-fold problem I identified though the preparatory work for this research is that, "*many social workers in Aotearoa are currently uninformed about the relevance of the climate emergency to social work practice and are unaware of the necessity for a profession to evolve and adapt to the challenges posed*" (p. 18). Because of this problem, social work education in Aotearoa is at the beginning of the journey to support adaptation to climate change impacts.

The purpose of action research is to engage in a personal journey of discovery in collaboration with colleagues, to take an action then reflect and learn from the

research experience to develop both personal and professional change (McNiff, 2013) which ultimately should find practical actions.

Action research has two obvious parts to it, the 'action' and the 'research'. The action part of the research comes after reflecting on a situation that needs change. This thinking involves the researcher reflecting on their own perceptions of the problem (McNiff, 2013) to see if these are accurate and checking these out in collaboration with colleagues. The action part for this thesis topic came from the idea that social work education is in need of change to adapt to the climate emergency. The process and preparation for this research is discussed in Chapter One (p. 16). For my thesis, the collaborative research process and learning journey developed into the three research cycles, presented later in this chapter.

The research part of 'action research' involved data collection and reflection on the findings to draw authentic conclusions and new knowledge (McNiff, 2013). For this thesis, the research involves gathering data through the three research cycles, analysing and reflecting on each to generate findings that represent the collective knowledge of the participants to answer the research questions.

Action research encourages the researcher to hold a position: "action research rejects the notion of an objective, value-free approach to knowledge generation in favour of an explicitly political, socially engaged, and democratic practice" (Brydon-Miller et al., 2003, p. 13). The action researcher is never coming from an unbiased position. This social constructivism (Liu & Matthews, 2005) stance fits well with my epistemological position discussed earlier in Chapter Four and my passion for sustainable practice.

Why is action research relevant to this thesis?

The relationship between climate change sustainability and action research is highlighted in work from the key writers on action research, Reason and Bradbury, (2005):

> A wider purpose of action research is to contribute through practical knowledge to the increased wellbeing economic, political psychological and spiritual, of human persons and communities and to the sustainable relationship with the wider ecology of the planet of which we are an intrinsic part. (p. 2)

Their more recent work talks about a "refreshed urgency" (Bradbury et al., 2019, p. 14) for the role of action research to address contemporary issues, referring specifically to the "catastrophic environmental breakdown" (p. 14). This is further evidence of how the methodology is relevant to the topic of climate change and sustainability. The aim to bring about transformative change in the participants in this research, myself as a researcher and ultimately social work education and practice in Aotearoa, enabling the profession to consider sustainability and the environment in future social work practice.

Educational Action Research (EAR)

Contemporary action research has evolved significantly since its inception in the 1940s. Today there are many types of action research (Coghlan & Brydon-Miller, 2014). For this research EAR, seemed the obvious choice as it was conducted in an educational setting and is focused on social work education. EAR is "not a thing in itself, the term always implies a process of people interacting together and learning with and from one another in order to understand their practices and situations, and to take purposeful action to improve them" (McNiff., 2013, p. 25). This research is congruent with that description of EAR as it aims to transform social work education and practice in Aotearoa and "its practitioners operate largely out of educational institutions, and concentrate on developing curricula, professional development, and applying learning within a social context" (Whiteford et al., 2006, p. 16). In this thesis, both the method of education through the workshops and seeking feedback from participants on what they thought the future social work curriculum could look like, was in

keeping with the above EAR description. I also anticipated that the findings of the research could influence future curriculum developments in social work education across Aotearoa.

The only divergence from the EAR description and this research was that I aimed to seek out new curriculum content needed to address the climate emergency. Traditional EAR has been used as a tool to find new teaching techniques and improve efficiency and the implementation of educational policy (Kinsler, 2010). While educational practice development is also the purpose of the research, it was not the sole focus. Noffke and Brennan (2014) described EAR as "any action research that is done within the larger field of educational practice, it is action research that is done with a focus on learning, in schools, community settings and other service settings and professions" (p. 285). This research was conducted within the areas of educational and health professional settings.

The work of Newton and Burgess (2008) also supports this research being EAR. They explained that there are three kinds of educational action research, "Educational Action Research can be classified as emancipatory, practical, or knowledge building" (Newton & Burgess, 2008, p. 19). For the purpose of this thesis, this EAR is focused on knowledge building for practice. Levin and Greenwood (2008) describes most accurately the project purposes as:

> A process in which the users of the knowledge and the researchers participate together in the same knowledge generation process, as a process in which knowledge is built on the diversity of experiences of the involved actors, as a process where the research focus is on societal questions pertinent to the collaborators, and as a process in which the research creates actionable knowledge as an integrated part of the research process itself. The goal of AR is to bring about

> more liberated, solidary, healthful, fair, and sustainable social situations. (p. 217)

This research meets that description as I collaborated with the participants to generate the findings. I took the position that the diverse experiences of participants (social workers, educators and students) came together to be experts in social work education on the basis that there is a need to act on the societal questions of how to adapt to the climate emergency.

How I used EAR for this thesis

This EAR takes a proactive action research approach. Schmuck (2006) explains, "In proactive action research, action precedes data collection. You act, then study the effects of your action" (p. 31). This research took actions in the form of the design, development and delivery of the workshops. Later, studying the learning from the workshop, and in collaboration with participants in semi-structured interviews and focus groups, I used the findings to reflect on and adapt the workshop in response to the feedback received from participants, utilising the action - reflection process.

I took a proactive approach to the work, as I wanted to see if such an action (the workshop) could create transformations in the social work participants' attitudes and behaviours around sustainability. The method chosen sought social change outside the academic environment and into social work practice. Through educating the participants, it was hoped they would take this learning into their future practice, both personally and professionally, with colleagues and service users.

My years of social work practice experience in mental health, homelessness and housing support, alcohol and drug support work, as well as experience across the management continuum, helped me develop a partnership of authenticity with participants of the research. Many of the participants had previously been

colleagues either in practice or in education. With those people I had not worked with, their first interaction with me was during my workshop delivery. I connected both in class, during breaks over kai (food) and afterwards. They were able to see my teaching skills in action and decide if they wanted to collaborate further. For these reasons I would consider my position in relation to this particular research as an "insider / outsider" (Herr & Anderson, 2012, p. 35) in collaboration with participants. I am an insider as I have years of social work practice experience across several field of practice and I understand the challenges and issues within both practice and education settings. I have been both a student and an educator. I consider myself an outsider as I no longer practice social work with service users so I will not personally implement any outcomes of the research relating to social work with service users. On the other hand, I do have a position as a professional clinician preparing social work students for their fieldwork placements. In this research, I was able to raise awareness through the workshops (outsider) I was later in a collaborative role with participants through cycles two interviews and three focus groups (insider).

Strengths and challenges of action research for use in this thesis

Action research is critiqued by positivist researchers as lacking in validity and application (Newton & Burgess, 2008). To address this critique the methodology provides strategies to incorporate application of an action, which is the essence of the action research approach. There is triangulation in this research (Ferrance, 2000) on the range of methods in the three different cycles, which adds to its validity (Newton & Burgess, 2008). Triangulation in data collection was achieved with the workshop evaluation (cycle one), semi-structured interviewing (cycle two), and focus groups (cycle three) as well as with participant cohorts (social work educators, students, and practitioners). The triangulation of methods and cohorts enhances the credibility of the findings and allows this study to fit within the action research methodology framework (Cardno, 2003; Efron & Ravid, 2013).

Brydon-Milller et al., (2003) express a critique, "one of the weaknesses of action research is its localism and the difficulty we find in intervening in large-scale

social change efforts. The bulk of action research takes place on a case by case basis, often doing great good in a local situation but then failing to extend beyond that local context" (p. 25). To this critique, I would respond that this research is intentionally specific to social work in Aotearoa. As all climate impacts are being experienced uniquely to each geographic location (Androff et al., 2017; Kemp, 2011; Lovell & Johnson, 1994), a broader solution would be of limited benefit. There is also international work being done on the environment and social work (Case, 2017; Mama, 2018; Nipperess & Boddy, 2018) so an approach which is local to Aotearoa is of most value in this instance.

The main strength that appealed to me in conducting action research is that I did not have to wait until the research is concluded and written up for the actions created by the research to take effect:

> Research is with participants in the project rather than using them as subjects for research, as in a scientific frame, action research goes one step further; it requires intervention into the status quo to bring about change, and expects this to occur within the research project and not at some time later. (Cardno, 2003, p. 12)

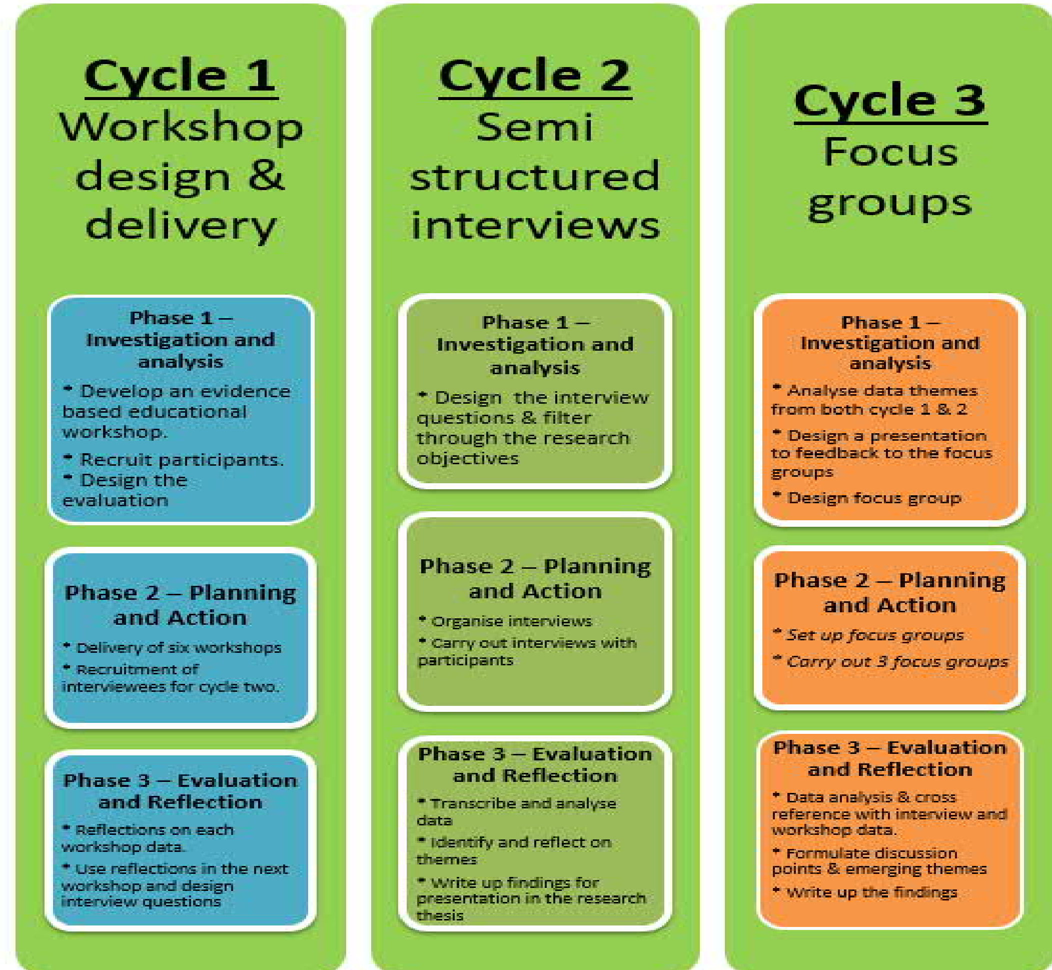
The above comment by Cardno (2003) resonated with me as I wanted the research to take action at the time of the research and not at some later date. This was a key consideration for me in committing time and resources to this research project, especially being constantly aware of the time pressures of climate emergency.

The action research design and method

As climate change impacts have become an emergency situation, (AASW, 2019; Climate Emergency Declaration, 2019), I see the action research method as more impactful and useful to all involved, participants, the social work community and myself as a researcher.

In 2015, the connections between climate and social work were not as apparent as they are today. My inclination was congruent with the findings of Australian researchers Boetto and McKinnon (2013), who interviewed participants about their understanding of the relationship between climate impacts and social work. They found that participants "expressed some confusion about whether climate change was a real phenomenon. Although they accepted to some extent that current changes in the environment are unfolding, they expressed uncertainty about how these changes have come about" (Boetto & McKinnon, 2013, p. 239). To allow for the anticipated lack of knowledge amongst the target participant groups I designed this research to incorporate three action-reflection cycles each demonstrating the three phases of reflection and action. Figure 5.1 shows the design for the three cycles.

Figure: 5.1 – Research design for each cycle



The first cycle consisted of a three-hour educational workshop. I completed six workshops to an audience of sixty-five participants, producing fifty-five evaluations forms. This generated both quantitative and qualitative data. Cycle One was designed primarily to explore the topic, gauge how much knowledge participants had on the topic and to raise awareness. The data generated is presented in Chapter Six and was used to inform the cycles that followed.

For cycle two, semi-structured interviews were chosen as a qualitative method to capture any transformative changes made by participants as a result of their raised awareness and involvement in the workshop. The interviews provided an opportunity for twenty participants to reflect more deeply on the issues

highlighted in the workshops and evaluations as well as to share their reflections and expertise.

For the final cycle, three focus groups were conducted. This method was chosen both to support findings of the interviews and to offer the participants an opportunity to discuss their ideas in a group setting. Also giving them a final chance to add an observation or identify changes they had made since the interview in cycle two.

The research method - process and procedures

The action research methodology (action research) and the methods (workshops, interviews and focus groups), are quite clearly delineated within this research. The design for this research consists of three work phases or "cycles" (Cardno, 2003). I delivered the cycle one educational workshops and cycle two interviews during the same period. Accordingly, the opportunity for action reflection was there for me to add reflections and learnings across each cycle while the participants experienced them consecutively. I present examples, to demonstrate the reflective process later in this chapter.

The methods were designed to engage social workers in a transformational process that is both personal and professional. The methods also enabled the change process to be documented, reflected upon and evaluated. This was to develop a relevant and transformative way of educating social workers and identify the training needs of future students. Transformations in attitudes or behaviours personally or professionally throughout the cycles are documented in the findings of each cycle.

Research questions within each cycle of the EAR

While designing the project I became aware that I needed to follow a framework that allows each cycle to flow from the previous one. After extensive reading I settled on a design following the cycles of the action reflection spiral informed by Cardno's "Spiral and cycles of action research" (Cardno, 2003, p. 12). These made the most sense in relation to what I wanted to achieve. They showed the investigation and analysis phase, followed by planning and action, then evaluation and reflection. A new cycle emerges from the reflections on the previous cycle. Along the way, I asked specific questions in relation to each cycle, to keep the project in line with its aims. Table 5.1 displays the research aims and questions I developed at the start of the project. The research questions were developed using a transformative learning theory (Mezirow, 1997, 2008) lens to challenge both my own and the participants' assumptions and to seek out transformations in attitudes and behaviour. This table established the first part of the research design and I used it to plan the research process.

Table 5.1 - Research objectives, aims and questions for each cycle of the research

Cycle 1 - Workshop design and delivery

Cycle 1 objectives	**To educate social workers, students and educators on climate change impacts, sustainability and their relevance to social work practice in Aotearoa.**
Cycle one aims	**Cycle one questions**
Phase 1 – Investigation and analysis a) b) To educate participants on the health and social impacts of climate change and its connection to social work practice in New Zealand.	**Phase 1 – Investigation and analysis** What is the understanding of the health and social impacts of climate change for New Zealand by participants?

Phase 2 – Planning and Action a) Encourage participants to think critically about climate change and social work.	**Phase 2 - Planning and Action** a) How are the impacts of climate change and sustainability relevant to social work practice in New Zealand?
Phase 3 – Evaluation and Reflection a) Encourage participants to adopt a sustainable approach to practice through education. b) Evaluate participants' responses to the workshop content. c) Recruit participants for cycle two interviews.	**Phase 3 – Evaluation and Reflection** a) How can social work develop sustainable practice in response to the impacts of climate impacts? b) What are the participants' responses to information about the impacts of climate change in relation to social work?

<u>**Cycle two - Semi-structured interviews**</u>

Cycle 2 objective	**To find out if education on climate change and sustainability can lead to transformative changes in personal and professional attitudes and behaviour.** **a) To find out what needs to be taught in the social work curriculum in order to prepare the next generation of social workers to adapt and cope with the climate emergency.**
Cycle 2 aims	**Cycle 2 questions**
Phase 1 – Investigation and analysis a) To construct a questionnaire that captures the transfer of knowledge from the workshop, prior knowledge of climate change and sustainability and any transformations made in attitude or behaviours.	**Phase 1 – Investigation and analysis** What range of interview questions will capture: o Participants' prior knowledge o The transfer of knowledge on sustainability and climate change from workshop o The creation of transformations in attitude or behaviours from the workshop.

Phase 2 – Planning and Action	Phase 2 – Planning and Action
To capture that transfer of knowledge and identify prior knowledge of participants. a) b) Understand and identify themes.	a) What knowledge has been transferred from the workshop to the interview? b) c) d) Has any of this knowledge transformed the participants' attitude or behaviour? Personally or professionally? e) f) What are the gaps in knowledge of climate impacts and sustainability?
Phase 3 – Evaluation and Reflection a) b) c) Feedback on how a sustainable approach may work in practice. Collate any examples participants may offer on changes. Identify what further training the participants feel they need to take on a sustainable approach to social work. Present findings from cycle one and two, back to the participants.	**Phase 3 – Evaluation and Reflection** How has the "Sustainability check" as an approach been received? Has it had an influence on practice since the workshop? Are there any examples? a) b) What are the emerging themes? c) d) What further training is needed for participants to take a sustainable approach into their practice? How can the findings be collated and presented to participants in Cycle 3?

Cycle three - Focus groups

Cycle 3 objective	To seek participants' feedback on what sustainable actions may look like in future social work practice. a) To support participants to understand climate change impacts and translate meaning to both their personal and professional lives and particular social work fields of practice

Cycle 3 aims	Cycle 3 questions
Phase 1 –Investigation and analysis a) To develop a focus group presentation using themes from previous data.	**Phase 1 – Investigation and analysis** a) What are the themes in the research findings so far? b) How can they be communicated to participants in cycle three?
Phase 2 – Planning and Action a) Present data for discussion around climate change and sustainability. b) Seek to identify any changes in attitudes and or behaviour during connection with the research.	**Phase 2 – Planning and Action** a) Has involvement with this research contributed to any change in actual social work practice? Are there any practice examples that evidence a change? b) What knowledge of climate change and sustainability have participants retained since the workshop?
Phase 3 – Evaluation and Reflection a) Identify what further training the participants feel they need to take on a sustainable approach to social work. b) Triangulate the data to assist with credibility in the research.	**Phase 3 – Evaluation and Reflection** a) Are the themes found still relevant to the participants? b) What further training is needed to support a sustainable approach to social work education in Aotearoa?

The procedures for each cycle of the research, whilst different, were all informed by Mezirow's ten stages of transformation (Cranton, 2006, p. 20) outlined in Fig 4.1 and an EAR methodology. The following sections show how I delivered the method for each cycle.

Cycle one: The workshop preparation

Preparation for the thesis happened while teaching workshops to my students from 2012 onwards, I asked for feedback verbally and by using evaluation forms. Reviewing the workshop feedback my reading and reflections on the topic, as well as the public, political and environmental changes happening in the wider world I noted the emerging impacts of climate change and the interconnections between these impacts and the social work practice.

Throughout the workshop development process, I followed the action research spiral of action and reflection. I made changes to the workshop based on my reflections during and after teaching and feedback from previous workshops. The content also emerged over time in response to events happening around the globe on climate impacts, sustainability and the environment. This process kept the workshop current and evolving in content and delivery, it continues to do so in my current teaching.

Table 5.2 below lists the workshops delivered during the time of the research development as part of my field education teaching. All this work contributed to the content of the workshops delivered for cycle one.

Table 5.2 – Workshops delivered to students during the time of the research

Date	Student cohort	Number of students
April 2015	MAppSW II students	23
June 2015	BSW 4 students	30
April 2016	MAppSW II students	22
June 2016	BSW4 students	24
June 2017	BSW3 students	25
July 2017	MAppSW 1 students	19
June 2018	BSW3 students	25
July 2018	MAppSW 1 students	23

June 2019	BSW3 students	16
July 2019	MAppSW 1 students	15
	Total	222 students

Cycle one - workshop design and content

The workshops were designed to educate participants on the relevance of climate change impacts to social work practice. Appendix B shows the PowerPoint used in workshop six. To introduce some of the topics and keep it engaging I used a variety of interactive exercises, presentations and YouTube clips. Each workshop was three hours long.

The workshop started with an exercise asking participants to discuss what they knew about climate change. This launched the discussion and allowed me to gauge the knowledge in the room. I then showed a YouTube clip to give people an understanding of the issues and provide a knowledge baseline as a common starting point.

Participants from workshop four onwards were asked to consult in small groups, (why this happened only from workshop four is explained as an example on page 131). I asked them to name five climate impacts and then discuss how these are linked to social work. There was an opportunity to discuss the topic in small groups, then the larger group with each group feeding back their thoughts. This activity developed good discussion and engagement.

The macro perspective is key to understanding how the different climate impacts link across systems. Looking from a macro to micro perspective can support people to understand the different impacts of climate in relation to social work. To explain this I used the perspective of primary, secondary and tertiary climate change impacts (McMichael, 2013, p. 1338). In an exercise (Appendix B, slide 10), I linked secondary and tertiary climate impacts to primary physical climate impacts. On a white board I wrote participants' ideas about climate change impacts under each

heading, this helped participants to understand the connections between physical climate changes and the impacts on social workers and service users. For example, the primary impact of temperature rise has a secondary impact in lower precipitation levels and crop production leading to a tertiary impact on rising food prices and food insecurity for social work service users. This perspective supported participants in the workshop to understand the links between macro impacts such as temperature rise and social work practice which mainly happens with secondary or tertiary impacts, such as food security and disaster response.

During the workshop, I also presented the concept of sustainability. Participants were asked to assess the sustainability of everyday items using an exercise described as the 'sustainability check' (Appendix B, slide 29).

The sustainability check

I developed the "sustainability check" (Ellis et al., 2018, p. 540), as a tool during the extensive reading for this research. It was presented and delivered in each of the preparatory workshops and published in the "*The Routledge Handbook of Green Social Work*" (Dominelli et al., 2018). The chapter introduced the 'sustainability check' as a suggested tool for social work practice and highlighted this research and preparatory field education teaching as the first of its kind in Aotearoa New Zealand (Ellis et al., 2018) contributing to the international literature.

I came across the work of Mann (2011) in "The Green Graduate", where he cited the work of Strachan (2009) using a "simple exercise in which learners can apply systemic thinking and discover how everything is linked" (Mann, 2011, p. 56). This exercise questioned the use of resources using a process called 'life cycle approach':

> A life cycle approach identifies both opportunities and risks of a product or technology, all the way from raw materials to disposal. To do this there is a continuum of life cycle approaches from qualitative

> (life cycle thinking) to comprehensive quantitative approaches (life cycle assessment studies). People, companies and governments use these various life cycle approaches in anything from day to day shopping, selecting office supplies for the workplace, engineering a new product design, or developing a new government policy. (United Nations Environmental Programme, 2004, p. 7)

I reflected on this idea and thought, if they can apply a life cycle approach to these different areas why not use it in social work to help people understand the links between their personal activities and the impacts on the local and global systems?

I decided to develop this approach for social work and named it the "Sustainability check" (Ellis et al., 2018, p. 540). This involved an exercise in the workshop, which I named "Who made my shoes?" (See Appendix B, slide 29), this encouraged participants to think critically about everyday items. I asked them in small groups to take any item and ask a series of questions about it. The questions were the same as Strachan's; "What is it for? Where has it come from? Who made it? What need does it fulfil? Is it necessary? What will happen to it in the future?" (Strachan, 2008, p. 2), except they were applied to the context of social work practice. Encouraging participants to apply this thinking to their use of resources and apply these same questions to their social work practice enabling them to assess how sustainable they are in their use of resources. I taught this exercise at each of the workshops. Later, in cycle two, I asked participants how useful this thinking was as a way of applying sustainable action in social work practice. The findings of this exercise are discussed in Chapters Seven and Eight.

The 'sustainability check' is a tool to help users make connections between the "use of resources, the current political system, their place in consumer society and their power to have an impact by the choices they make" (Ellis et al., 2018, p. 542).

The questions above can be used to assess how social workers themselves can be used as a resource and sustained in practice.

The tool helps participants to understand the action and reflection needed for transformative change in the context of resources and global (Caniglia et al., 2018) systems. As an exercise, it encourages participants to contextualise their own understanding and behaviours within the wider globally-interconnected systems, with the aim of challenging any assumptions they had about how their behaviours and resources they use, directly and indirectly, impact on carbon emissions and the environment.

The idea for applying the 'sustainability check' to social work came from the many articles highlighting the need for social workers to take sustainable actions (Appleby, Bell, & Boetto, 2017; Dominelli, 2012; Drolet & Sampson, 2014; Gray & Coates, 2015). I wanted this research to go further than just stating the problem. I wanted to test the idea that once educated on climate impacts, people can be inspired to act and make behavioural changes. This is also the basis of transformative learning theory, which underpins the research process and design. Taking this idea, a step further, I wanted to offer the sustainability check as a tool for social workers to use in practice. The development of this tool for application in social work is in the pilot phase and more work will need to be done to see how it translates to practice.

The workshop ended with a picture exercise where I asked participants, in groups to draw a picture of their social work future (see Appendix B, slide 46). This exercise was designed to support participants to feel hopeful, with some ideas of actions they could take away. More details of the picture exercise data are in Chapter Six (p.157).

The overall workshop learning outcomes were introduced to participants at the beginning of the workshop, outlined in Table 5.3. Evaluations confirmed that the

workshop experience met each learning outcome. The findings to support this are presented in Chapter Six.

Table 5.3 – Workshop learning outcomes

Workshop learning outcomes:
1. You will understand some of the health and social impacts of climate change on New Zealand. 2. You will learn the connection between climate change and sustainability. 3. You will be able to identify connections between the impacts of climate change and social work in New Zealand. 4. You will have a basic understanding of the impacts of climate change to support critical reflection on your own social work practice and the wider issues of climate impacts and sustainability issues. (Workshop outline, Appendix B)

Transformative learning theory was used to develop the design of this action research. This method is supported by Lange (2012) who states the “need for transformational learning theory to inform sustainability education and to help build sustainable communities is crucial” (Lange, 2012, p. 197), and further supporting its appropriate application to this setting. During the workshops, participants were educated on the relevance of climate change impacts on social work practice in the context of global corporate use of resources, intergenerational and ecological injustice and the inequities created as a result.

Overall, the workshop was a transformative experience for the participants, who were offered the time and space to absorb the enormity of climate emergency. It offered opportunities to discuss their fears and formulate actions they could take to contribute to adaptation and resilient work going forward. This was also an opportunity for me to connect with social workers in the sector and reflect on how each may demonstrate sustainability across their fields of practice. It gave me insights into my own practice, and I had the opportunity to recruit participants for the interviews, which provide further opportunities for in-depth discussion and

reflection. Chapter Seven describes some of the transformations felt by participants. In Chapters Eight and Ten I reflect on my personal transformation.

Cycle one - Recruitment of participants

To access a cross-section of the social work population in Aotearoa, social workers, students and educators were specifically targeted in the advertising for this cycle of the research. Workshop participants were recruited through my professional networks. I sent an email to the Council for Social Work Education in Aotearoa New Zealand (CSWEANZ) Field Education subgroup with the advertisement for the workshop and the workshop information sheet (see Appendix C).

The response was excellent, and six workshops were booked within a week of the advertisement. This may be indicative of climate change concerns within the social work sector. My networks gave me good access to the three cohorts of participants required for the research. These were social workers, students and educators from around the country. As a result, I did not need to advertise further for the workshop.

I also received invitations from three other tertiary education institutions outside of Auckland. After discussion with my supervisors, I decided that the institutions already identified would provide enough data for this stage of the research, so I politely declined the other invitations.

Cycle one - Workshop delivery

For each workshop, I developed a checklist of items to ensure all the ethics requirements were adhered to. These included the advertisement poster for the cycle two interview, information sheets for both the workshop and interviews (see Appendices C and D). During the three-hour session, I completed a "workshop reflections" worksheet, which I used to make notes, observations and reflection on the process, practicalities and any learning or amendments for the following

workshop. I also kept a reflective journal, documenting changes made to the workshop through this action-reflection process.

I presented the overall research aims during the workshop introduction where I also advertised, I was looking for participants for cycle two interviews. At that stage, the poster and information sheets (see Appendix D) were brought to the participants' attention. Posters advertising cycle two and information sheets were available at each workshop, explaining the interview process for those interested.

The workshops used in the research happened over the period from October 2015 to November 2016. They took place in either health care settings or tertiary institutions. A total of sixty-six participants took part with thirty-two people offering to take part in the interview for cycle two.

In line with cultural expectations, each workshop had food available for the break time, organised by either the venue hosts or myself, and all the food was blessed before being consumed. In later workshops, I introduced myself using my Pepeha (Māori introduction).

Cycle one - Data collection and analysis

At the end of each workshop, time was allocated for the evaluations to be completed. To follow ethical considerations, this was a voluntary and anonymous process. I supplied a box for participants to leave evaluations at the end if they wished to.

In keeping with the values of the project, I wanted the conduct of the research to be as sustainable as possible. I did consider the possibility of online evaluations but I felt that the uptake would be a lot lower and compromise the data collection capacity of the project. As a compromise, any paper used in the project that is not required to be stored for the ethics requirements was recycled.

Data was collated anonymously. Numbers were attached to each evaluation and data was entered into IBM SPSS (version 24). Items were coded prior to entry and then analysed using "descriptive statistics" on the SPSS system. Items were chosen for analysis based on the research objectives. Descriptive statistics frequencies and percentages were used to analyse the data, which was both quantitative and qualitative. The findings are presented in Chapter Six. Pictures were analysed using thematic analysis and entered into an excel spreadsheet for comparison.

Action research is primarily a qualitative methodology. I recognise that it is unusual to generate quantitative data in an action research study, which is primarily qualitative in nature (Marriam & Tisdell, 2016). Cardno (2003) states, "although action research is inherently qualitative, its followers realise that they can use quantitative methods such as surveys when such tools are appropriate" (Cardno, 2003, p. 12). For the purpose of this research, a few quantitative outcomes are noted from the workshop evaluations to inform the next cycle. These were used to inform the cycle two, interview questions and cycle three focus group design.

Cycle one - The action reflection process

Throughout all cycles of the research, reflections and comments were noted and I presented and discussed my observations with the research supervisors during regular supervision sessions.

For cycle one, the ethics application and design planning, logistics of delivering the workshop, planning and reflection took place over a two-year period from June 2015 to June 2017. During this period, the research objectives were at the forefront of the work. Each workshop reflection fed into changes to the next workshop delivery. Small tweaks were made in response to verbal feedback from the participants or from the evaluations. The researcher's reflections and the rapid pace of climate change-related world events influenced the context of the workshop. To keep the workshop relevant to the participants it was important to

provide a local example of climate impacts. For example, I highlighted recent extreme weather events such as record temperatures or political meetings such as the conference of parties twenty-one (COP21) in December 2015. Some examples of the action reflection process are noted here.

Examples of changes to the workshop based on participant feedback

Example 1:
At the end of each workshop I asked participants to draw a picture of their Sustainable Social Work future, including four key elements from a list (see slide 46 in Appendix B).

After workshop four, feedback from participants was that they wanted to know what they could do following their learning at the workshop. I reflected on this feedback in supervision and decided to try to make more of the learning from the picture exercise and generate some action afterwards. As a result, a "traffic light analysis" exercise (see Appendix B, slide 47) was introduced to encourage participants to take actions out of the workshop into their lives and practice creating "practical knowing" (Heron & Reason, 2008, p. 367). The interviews in cycle two checked whether this had worked. This data is discussed in Chapter Seven.

Example two:
Until workshop four, I had been presenting the impacts of climate change to participants as slides. I got a sense that the general understanding of climate change was improving over time. People, especially young people, seemed more aware of basic climate impacts, which had not been the case at the time of the introductory workshops one and two.

I wanted to know if the workshops were creating any transformation in participants. I used transformative learning theory (Mezirow, 1978) to reflect on this question, particularly the element of challenging participant's assumptions. I

realised that just presenting people with a list was not enough to challenge their assumptions. I learnt that if participants were going to understand the impacts in relation to their social work practice, they must critically reflect on the issues themselves. Consequently, from workshop four onwards, I added an exercise (see Appendix B, slide 10), which asked the participants in groups of three, to name five impacts of climate change and then assess how these impacts would affect social work service users. The feedback happened in a larger group discussion. Following the exercise many of the participants started to understand how the impacts of climate change affect social work service users. The collaborative discussion, allowed participants to make a connection between the different parts of the environmental system and how it relates directly to service users, creating "experiential knowing" (Heron & Reason, 2008, p. 367).

I piloted this workshop change in a teaching session observed by one of my supervisors before being introduced to the Ph.D. workshops. It was successful and I received positive feedback from both supervisor and students. Consequently, it was introduced to the research for workshops four, five and six.

The new exercise got participants talking and reflecting. Taylor and Cranton describe this transformative process: "transformation is a highly participative, spontaneously emerging in connection with others" (Taylor & Cranton, 2012, p. 205). By encouraging participants to talk and reflect together rather than just listening to me giving them the answers, transformation of the participants was more likely. Alongside this opportunity for transformation in participants came a transformation in my learning as a teacher and increased understanding about how knowledge creation happens. This reflection and consequent change in teaching style demonstrates the emergence of my epistemological position towards a social constructivist creation of knowledge though the action reflection process and the different ways of knowing.

These are some examples of how the workshops evolved. The use of verbal feedback, evaluation forms, and reflection on things happening in the news and

wider world were incorporated into the following workshop. This is an illustration of how I demonstrated the action reflection process of this EAR in cycle one workshops of the research.

Cycle two: The semi-structured interview process

This section presents the design and development for the semi-structured interviews conducted for cycle two of this action research.

The semi-structured interviews for cycle two followed on from the workshops in cycle one. All twenty interviews took place from December 2015 to January 2017. The purpose of the interviews was to seek participants' ideas, experiences and attitudes around climate change impacts on social work practice and education in Aotearoa. Any transfer of knowledge from the workshops was noted, capturing any transformations in behaviours or attitudes, and identifying the training needs for the next generation of social workers. The final aim of the interviews was to receive feedback on the "sustainability check" as a tool for social work practice. Appendix D presents the interview questions.

Twenty volunteers for cycle two were interviewed. All names were changed to protect confidentiality and pseudonyms are used throughout the findings in the thesis. Through the process of thematic analysis, themes from the interviews are presented and supported by participants' quotes in Chapter Seven.

Cycle two - Interview question design

Semi-structured interviews were chosen for this part of the research because they allow the freedom to respond to participants' comments, capture what they were thinking and respond to the "emerging world view of the respondent" (Marriam & Tisdell, 2016, p. 111) which is essential in action research. Hence, the semi-structured format was selected as the most suitable for cycle two. The interviews

were guided by structured and open questions. I asked the questions in an order depending on the emergence of the topic, a loose schedule was designed to provide consistency across the interviews.

The interview schedule questions were developed early in the design process, as they are a requirement for the ethics application. Minor changes to the schedule were made on two occasions following reflection during the interview, cycle two. For example, following the second interview, initial questions changed from "Describe your interest in climate change and/or sustainability? How did this come about? How do you respond to the environmental situation personally and professionally?" to, "What sparked your interest in attending the climate change workshop? How do you respond to the environmental situation personally and professionally?" (See Appendix E). On reflection, the initial question assumed a generic interest in climate change and sustainability, which was answered in the workshop evaluation. I felt a specific reason for attending the workshop was more useful to ask in order for the research to gauge people's interest in the topic. The final version of the interview schedule is in Appendix E.

Cycle two - Recruitment of participants

As noted, all participants were recruited from their attendance at the cycle one workshops, being given the chance to indicate their interest in the evaluation form. Thirty-six people offered to take part in an interview. To allow for any errors in communication or absences, but to prevent people from feeling obliged, I decided to make only three contact attempts by email or phone (whichever they had indicated on the form). Some people had changed circumstances or contact details or simply did not reply to the communication.

By the time I had interviewed fifteen participants, I noticed that there were no students represented in the data. As input from students had informed much of the preparation for the PhD workshops and as this research is about social work education, I was keen to have the student voice represented in the findings.

Because of this observation, students were targeted for workshop six and a workshop was set up to access them.

Following workshop six, eight students volunteered to be interviewed. I emailed all eight and six responded. Phone or skype interview options were offered. All five students opted for phone interviews. I interviewed the first five people to respond. I thanked the other three for their time and politely declined their offer.

After twenty interviews, I noticed that no new relevant themes were emerging from the interviews. As a result, I assessed that twenty interviews would be sufficient for the completion of cycle two of the project.

Cycle two - Data collection and analysis

The semi-structured interviews were purposely conducted a minimum of three and a maximum of six months after participants attended the workshop. This gave participants time to reflect on what they had learnt and to capture any reflections or changes in behaviour or attitude that had occurred since.

In keeping with the project ethics agreement, all participants signed a consent form (see Appendix F). A copy of the information sheet (see Appendix D) was given to each. The interview questions were also emailed to participants prior to the interview so they had time to prepare if they wished.

I recorded all interviews, each was transcribed by a transcriber, who signed a confidentiality agreement (Appendix G). The appropriate confidentiality processes were followed as per the Massey University Ethics Committee approval. I offered each participant the option of reviewing the transcript before it was used in the data. Six participants took this option. Transcripts were sent to them by email and they returned and signed them off by email. None of the participants asked for any changes to the transcript.

The interview transcripts were read through a minimum of five times each and themes identified, coded and entered into Nvivo software. After the licence ran out in the first year of Nvivo, and due to the dataset being relatively small, I decided that the same analysis could be conducted using Microsoft Word and Excel spreadsheets. Data was analysed using thematic analysis. Initial codes were developed and added to an Excel spreadsheet for later comparison.

The interview themes were established after a process of "theoretical thematic analysis" (Braun & Clarke, 2006, p. 84). Initially, a deductive process was used, informed by predetermined categories (Efron & Ravid, 2013) guided by the research objectives. Braun and Clarke (2006) describe this form of analysis as follows:

> Theoretical thematic analysis would tend to be driven by the researcher's theoretical or analytic interest in the area and is thus more explicitly analyst driven. This form of thematic analysis tends to provide less a rich description of the data overall, and more a detailed analysis of some aspect of the data. (p. 84)

Later themes emerged through an inductive process. Themes were cross-referenced by reading and re-reading the transcripts, coding and then analysing. Themes were also triangulated across the three different groups of participants (student, social work educators, and social workers). Key quotes were taken from each of the participants to support each theme and recorded in the spreadsheet. An illustrative example of how the analysis was conducted can be found in Appendix H. How they related to each cycle and the research questions will be discussed in the findings Chapters Seven.

Cycle two - Action reflection process

The design of interviews followed an action reflection process. The stages of this process are demonstrated in Table 5.1 which shows the process of investigation and analysis, followed by planning and action and then evaluation and reflection in the initial design phases. These stages were part of the design of the research and were demonstrated throughout the research.

Feedback from the interviews was incorporated into subsequent workshops as they happened in the same year (2016). One example of this is when one interview participant asked me to explain the "reduce reuse recycle" slogan and its relevance to sustainability. After this discussion I included the 'reduce reuse recycle' image (see Appendix B , slide 32) in workshop four onwards to demonstrate using this process. As an example, the discussion in the interview (action) resulted in collaboration with the participants (evaluation and action), analysis of whether (said change) would be helpful to other participants (reflection) led to planning on where best to incorporate the suggestion into the following workshop design (reflection). Then the delivery of the workshop (action), and finally evaluation on the following workshop (evaluation). This example shows the collaborative process that happened with the research participants, adding to the construction of knowledge, created through the workshops and subsequent reflections made in the interviews.

Cycle three: The Focus group process

The final data was collected in Cycle three. Three focus groups were conducted between September and November 2017. By cycle three the participants had knowledge of the topic and the research design. They had been involved in all cycles of the research and were invested in the project as participants.

I chose the focus group method, as I wanted to capture discussion and reflections in a group setting. A focus group setting also provides access to different types of

data not available from individual interviews (Hennink, 2014). The opportunity for participants to challenge ideas as well as "social supports for construction and reconstruction of meaning" (Yorks & Sharoff, 2001, p. 27) creates an environment where transformative learning is possible. This human connectedness can create a "learning in relationship" (Yorks & Sharoff, 2001, p. 27) which increases the possibility of change.

I also wanted to offer the opportunity to feedback to the group what I had found from the previous cycles and encourage further in-depth reflection on the findings, building on and reflecting on the previous cycles.

Cycle three - Recruitment of focus group participants

In line with the design submitted for the original ethics application the focus group members were recruited from interviewees in cycle two. (Question 18 of the ethics application (see Appendix I). At the end of each interviews I asked participants if they would be interested in attending a focus group in the following months. I sent an email to all the participants of cycle two, inviting them to a focus group with the focus group information sheet attached (see Appendix J) and a time for the group to meet. I suggested a time and venue, which was open to negotiation, to encourage participation and offer flexibility. The first focus group met at the prescribed time. The following two groups arranged a different time and location convenient to their workplace.

The focus groups had ten participants, representing half of the interview participants from cycle two. (20 participants), just under a third of the workshop participants (66 participants). This reduction in participant numbers across the three cycles was expected. These ten participants were passionate about the topic and committed action. I considered ten a good number relative to the scale of research and considering the amount of data already generated by the previous two cycles.

Cycle three – Focus group design and delivery

Questions for the focus group were informed by the themes found in cycle one and two of the research as well as the research objectives (p. 18). Following consultation on the findings with my supervisors, I chose specific areas for further exploration. This was to see if there was any cohesion or divergence in the group around the key themes aiming to strengthen the findings. The group structure was an open discussion around the following five areas: previous findings, action, education, solutions, and actions going forward. Questions developed around the main themes (see Appendix K). This outline allowed for further issues or themes to emerge. Each of the focus groups were held after the conclusion of cycles one and two.

Cycle three - Focus group procedure

Each group started with a refresher on the project aims and an informal presentation of the findings from cycles one and two. The format was guided by the questions (Appendix K) but open to the flow of discussion among the group. This was to keep the group focused on the key themes but to have flexibility and follow where the group wanted to take the discussion. I also recorded my ongoing reflections during and after the session.

Cycle three - Data collection and analysis

I recorded each of the focus group sessions; the same transcriber, used for the cycle two interviews, later transcribed these. Again, as with cycle two, the thematic analysis method identified themes. Themes were condensed and compared to themes found in cycle two interviews to see if there was any further support for themes found and if any new themes emerged.

Cycle three - Action reflection process

The focus groups offered a core group of participants the opportunity to get together and discuss ideas, giving me the opportunity to check out themes that

had emerged out of the interviews as part of the action reflection process described earlier.

Sharing the research findings

In the initial design, a cycle four was included. The purpose of this cycle was to provide feedback to the social work community on the findings, seeing whether further feedback and reflection could be gained. However, as the project developed, the richness and depth of data gathered from the three cycles became enough for the project aims.

By design, there was no clear plan as to how cycle four would develop because at that stage of the research it was not possible to know. Later, after discussion with my supervisors, I decided to draw a line under the data and to keep the project manageable. Because of this decision, I shared the findings for the first two cycles in the focus groups and received participant feedback.

During the life of the project and specifically following the workshops, there were several opportunities to present and discuss the research. People approached me with further training and presentation opportunities, all of which were warmly received and delivered. Table 5.4 (below) shows details of sharing of the research presentations. These included two conferences, a webinar and a couple of continuing professional development (CPD) sessions to social workers in the field. Later a chapter was published in the "Routledge Handbook of Green Social Work" (Dominelli et al., 2018).

A by-product of this research has been the inclusion of Sustainable Social Work content in the curriculum in the Bachelor of Social Work (BSW) and Masters of Applied Social Work (MAppSW) programmes at Massey University therefore, the work is already contributing to social work education. I have reflected on my

professional role as Field Education Coordinator over the past few years. In this role, I have incorporated placement opportunities within non-traditional roles such as placements with climate change pressure groups, community development, community gardens, environmental groups and housing agencies, resulting in positive learning experiences for the students involved.

I continue to develop the workshop and teach it to BSW students and MAppSW students as part of the Field Education programme at the Massey University Albany campus. It is the intention, following the Ph.D. completion, that publications will be based on the research and further conference presentations will be made, as well as a Sustainable social work course in the BSW programme (see Appendix L for the draft course outline), to continue the work of Sustainable Social Work in Aotearoa.

Table 5.4 - List of the research sharing activities

Date	Item
Dec 2016	Book chapter submitted and accepted for The Routledge handbook of green social work.
	Presentation of the research at Social Work conference – Massey University Palmerston North November 2016.
April 2016	Workshop for Auckland University Year 1 Master Social Work Professional assignment.
March 2017	ANZASW webinar presented the research.
Aug 2017	Presentation to homeless sector stakeholders in Auckland – Auckland Rough Sleepers Initiative (ARSI).
August and September 2017	
September 2017	Present Auckland University conference 7th - 8th Sept

	Australian and New Zealand Social Work and Welfare Education and Research (ANZSWWER) Symposium 2017 'Challenging Dominant Discourses' The University of Auckland, Epsom Campus, Auckland, New Zealand. Chaired session on Friday 8th September "Environmental social work and sustainability education and practice".
April 2018	**Book chapter published** Ellis, L., Napan, K., & O'Donoghue, K. (2018). Greening Social Work Education in Aotearoa/New Zealand. In Dominelli, L, Ku, B. H., & Nikku, B. R. (Eds.), *The Routledge handbook of green social work* (1st ed., pp. 535-546). Routledge.

Sharing the research was an opportunity for people in the social work sector who are interested in Sustainable Social Work to see how the research was progressing. For example, at both conferences and one of the statutory health presentations, participants from both the workshops and the interviews were present. Following each presentation, I had the opportunity to catch up with people and discuss issues related to the research.

Data collection for the whole project took two years from the first workshop in November 2015 to the final focus group in November 2017. During this time, the three cycles of this action research generated a large amount of data, which is presented in Chapters Six to Nine.

Ethics

A full ethics application was submitted and approved by Massey University Human Ethics Committee (MUHEC) for the period 4th June 2015 until 4th June

2018, by which time the data collection component of this research had been completed.

In acknowledgement of this research happening in Aotearoa, I consulted with Māori academics members of Whānau Pukenga (Maori academic consultation group) at Massey University School of Social Work. I was offered their ongoing support throughout this project. The details of this consultation are evidenced in the full ethics application. The Ethics approval documentation can be found in Appendix M and the process of consultation is outlined next.

Consultation with Māori

While not specifically targeting Māori participants, Māori as Tangata whenua are acknowledged together with the value of learning from Māori in the search for solutions to the unfolding climate emergency. I approached the Whānau Pukenga group for the Massey University School of Social Work for support and consultation on the project design and they responded, offering advice and their support in a letter (see Appendix N). The connections to Kaitiakitanga and indigenous knowledge were presented in the workshop on their advice. Tikanga was observed in the offering of food for each of the workshops and focus groups. They also advised that a koha (gift) be offered after each interview and focus group. I also learnt my Pepeha (Māori introduction) and presented it at later sessions, along with the use of basic Te Reo (Māori language) where appropriate.

Ethical considerations

The research-targeted participants who were either social work practitioners, educators or students, therefore the project was assessed as low risk. However, as the academic standard of the research is at a doctoral level and I intended to publish from the research, I submitted a full ethics application to MUHEC: Southern B meeting on Thursday 14 May 2015.

A couple of issues were considered from an ethical perspective. Firstly, that due to my academic position, any students involved in the project were not to be students in courses I taught. There is an obvious power issue present and I needed to avoid possible dual relationships arising from my role in assessing their university work. This automatically discounted all the students who had seen the workshop as part of their course at Massey University prior to the research and those taught as part of my normal teaching role. For this reason, only students from other institutions were asked to take part in the research where no such potential conflict of interest existed.

Another ethical issue discussed in supervision was whether the project was causing 'harm' by informing participants of the potentially catastrophic consequences of climate change. I discussed this at length in supervision and I felt that the science on climate change were very strong and the risks to humanity are well documented across popular media and therefore no harm was being caused to participants. My other reflection in this was that once I knew this information, I felt that I had an ethical responsibility to highlight it to the social work community, to support future students and prepare them to build resilience and adapt to climate challenges going forward. This later became a driving force for me to persevere with the project.

All documentation used for the study, advertisements, and information sheets consent forms and interview questions were included in the appendices of the ethics application and signed off by the ethics panel. Relevant documents are available in the appendices.

Conclusion on the research process

In this chapter, I have reviewed the reasons for choosing the action research and specifically the EAR methodology for this thesis. I presented each of the three cycles of the research process, in terms of the design, application and data

collection and analysis. The action-reflection research process has also been explained using examples of its application in practice during the research. The next chapter is the first of the three findings chapters. Chapter Six presents the findings of the workshops for cycle one of this action research.

Chapter Six - The workshop findings

The following three chapters present the research findings, which includes four sets of data overall. This chapter presents the workshop evaluations and picture exercise findings. The following chapter presents the interview findings from cycle two, while Chapter Eight offers the focus group findings from the third and final cycle. Consistent with the action research methodology (Cardno, 2003), the findings from each cycle informs the following cycle, this action-reflection process is presented in the reflections sections at the end of each chapter.

For this chapter the participants' characteristics across the different workshops are outlined first, followed by the presentation of evaluation and picture exercise findings while researcher reflections and conclusions end the chapter.

Cycle one – Workshop findings

> *"This presentation honestly changed the way I thought about climate change and social workers' role in addressing climate change"* (Participant, workshop six).

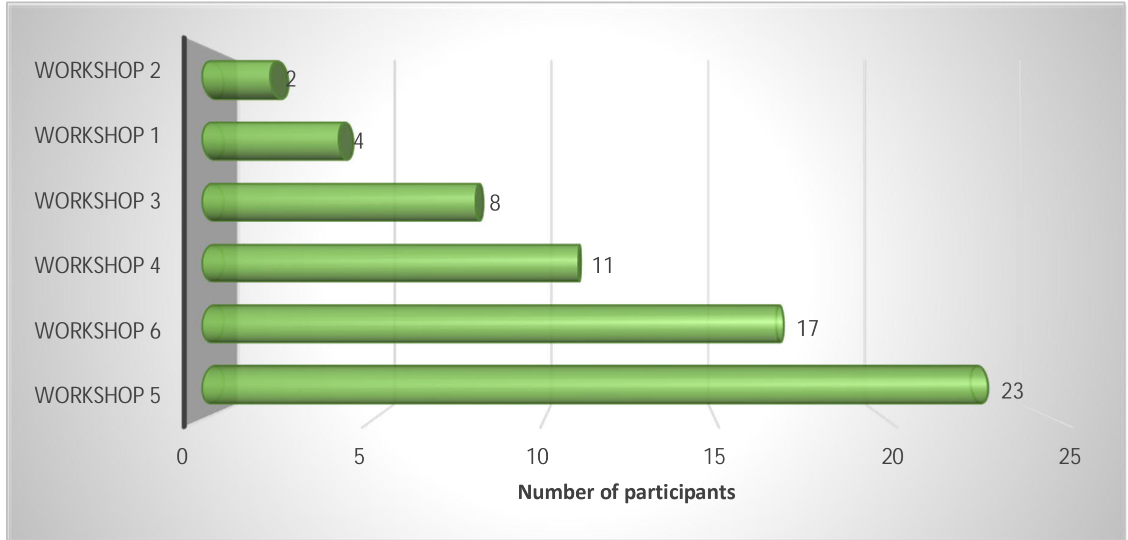
As mentioned in Chapter Five, sixty-five people attended the workshops generating fifty-five evaluations, while ten people chose not to complete the evaluation form. Alongside the evaluation, a picture exercise at the end of some of the workshops also produced interesting findings, these are discussed later in the chapter.

Workshop participants

The distribution of fifty-five evaluations is not even across the workshops, Figure 6.1, displays the attendance across the six workshops. The first two workshops

were not well advertised which resulted in low attendance rates. Reflecting on this experience, I learned how to advertise more effectively, which I believe resulted in better attendance in later workshops.

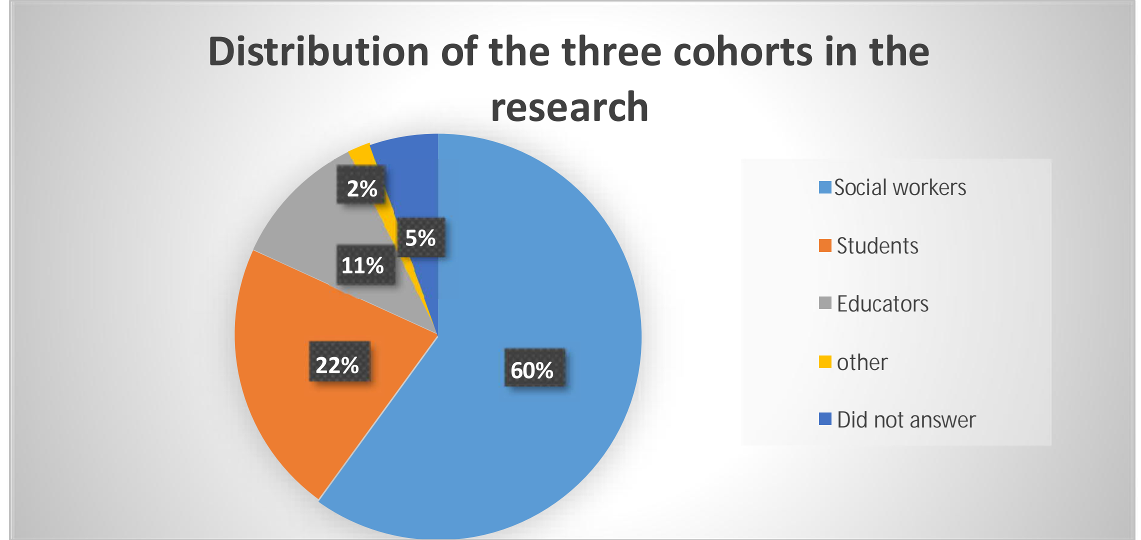
Figure 6.1 – Workshop attendance



Participant characteristics

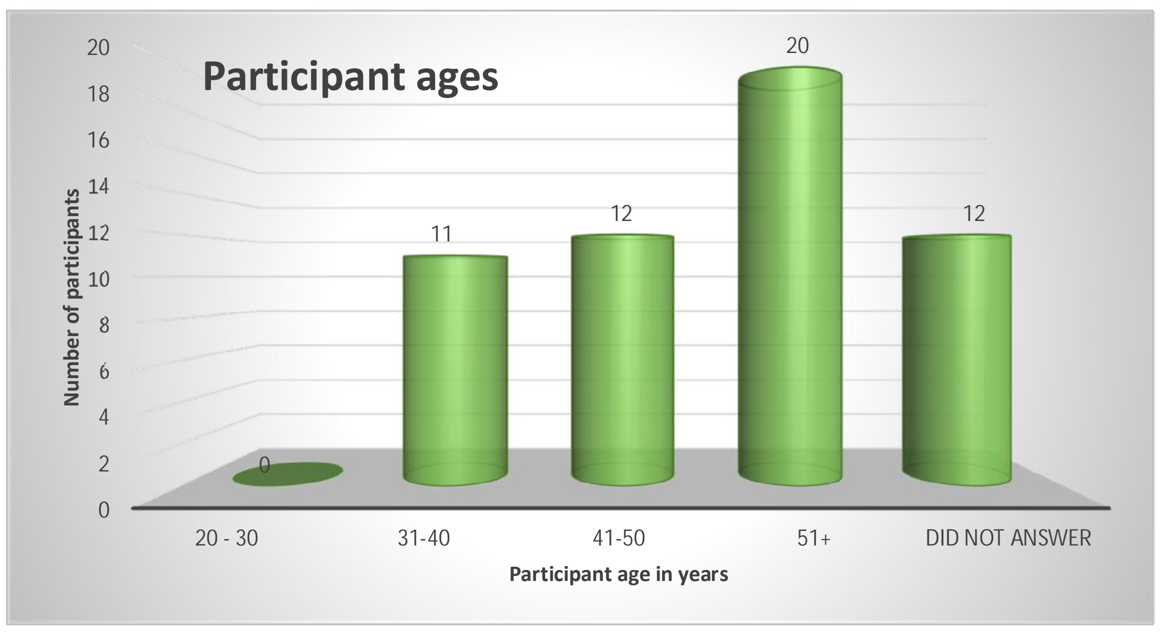
The aim was to attract participants from three cohorts of the social work sector- social work practitioners, students and educators. There were also a few participants from the social service sector who were not social workers these are displayed in the chart as 'other'. Figure 6.2 shows the distribution of the cohorts in the research.

Figure 6.2 – Distribution of the three cohorts



Looking at the participants by gender, the majority identify as female, only ten identify as male, and one person did not indicate their gender. Two main groups are prominent in terms of their experience. Nearly half of the participants had eleven years' or more experience. The other half less than had ten years' experience, with 14 of the 27 having experienced less than two years in social work.

Figure 6.3 - Participant age range

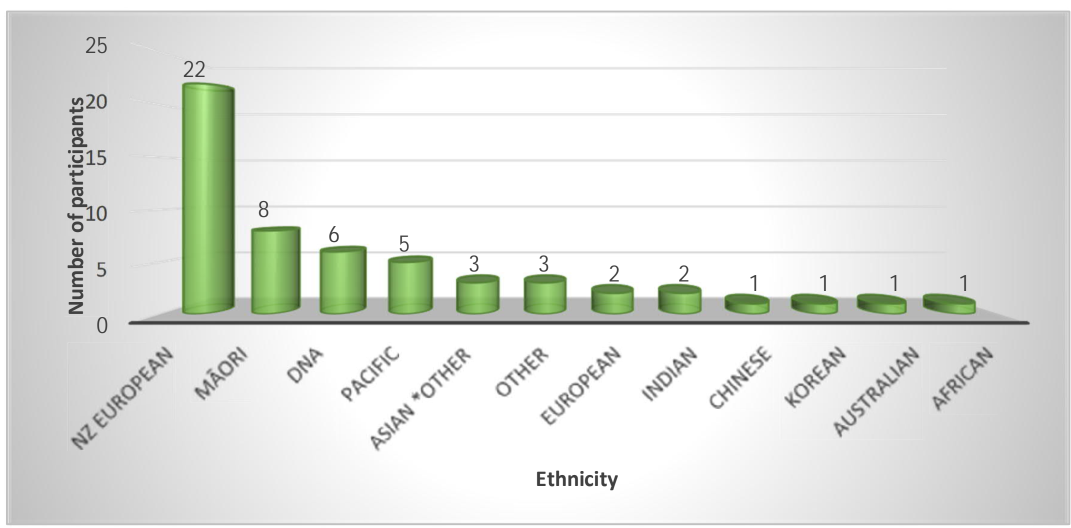


Interestingly there were no participants below the age of thirty-one years. This suggests that the younger voice may be missing from the findings, although twelve people did not answer the age question, so there may have been younger participants in that group. Otherwise the entire cohort represented people over the ages of 31, which may also reflect an ageing social workforce in Aotearoa (SWRB, 2017).

Participant ethnicity

The largest ethnic representation was Pākehā (European), followed by Māori and then a distribution of other ethnicities. This data is comparable with the ethnicity breakdown in the 2013 New Zealand census, for Māori and Pacific people. In the 2013 census, Māori were 14.9%, (Statistics New Zealand, 2015) compared to 14.5% in the findings, Pacific people were 7.4% in the census (Statistics New Zealand, 2015) compared to 9% in the findings. The ethnicity distribution for the workshop attendees is presented in Figure 6.4.

Figure 6.4 - Ethnicity distributions



Pākehā were 75% in the census (Statistics New Zealand, 2015) compared to 44% in the research and Asians were 11.8% in the census (Statistics New Zealand,

2015) compared to 5% here. These findings indicate that this study has captured a more diverse mix of ethnicities than the general population in Aotearoa.

Overall workshops participant characteristics

The overall profile of the participants displays a wide range of social work experience. They were primarily Pākehā, alongside a mix of other ethnicities. This is significant when seeking out diverse cultural perspectives, especially indigenous Māori, voices in the research. The second-largest group was the student cohort, although none were known to be below the age of thirty-one. The minority cohort were the social work educators. This reflects the social work sector in Aotearoa which is mostly social workers in practice, followed by student numbers and a smaller number of educators (SWRB, 2017).

Overall, the participant groups in the data represent a microcosm of the numbers in the wider social work profession. Although they cannot be truly representative of the wider social work workforce, the profile is important to replicate in terms of seeking the opinions of the participants. Evidently, there is a representation of ethnicities within an older age group of primarily female social workers.

Workshop findings

At the time the workshops occurred, between November 2016 and March 2017 there was not a lot of media attention on climate change. The impacts were not perhaps as clear as they seem today. The workshop raised awareness and educated participants on climate change and sustainability and its relevance to social work and used to recruit participants for the cycles that followed.

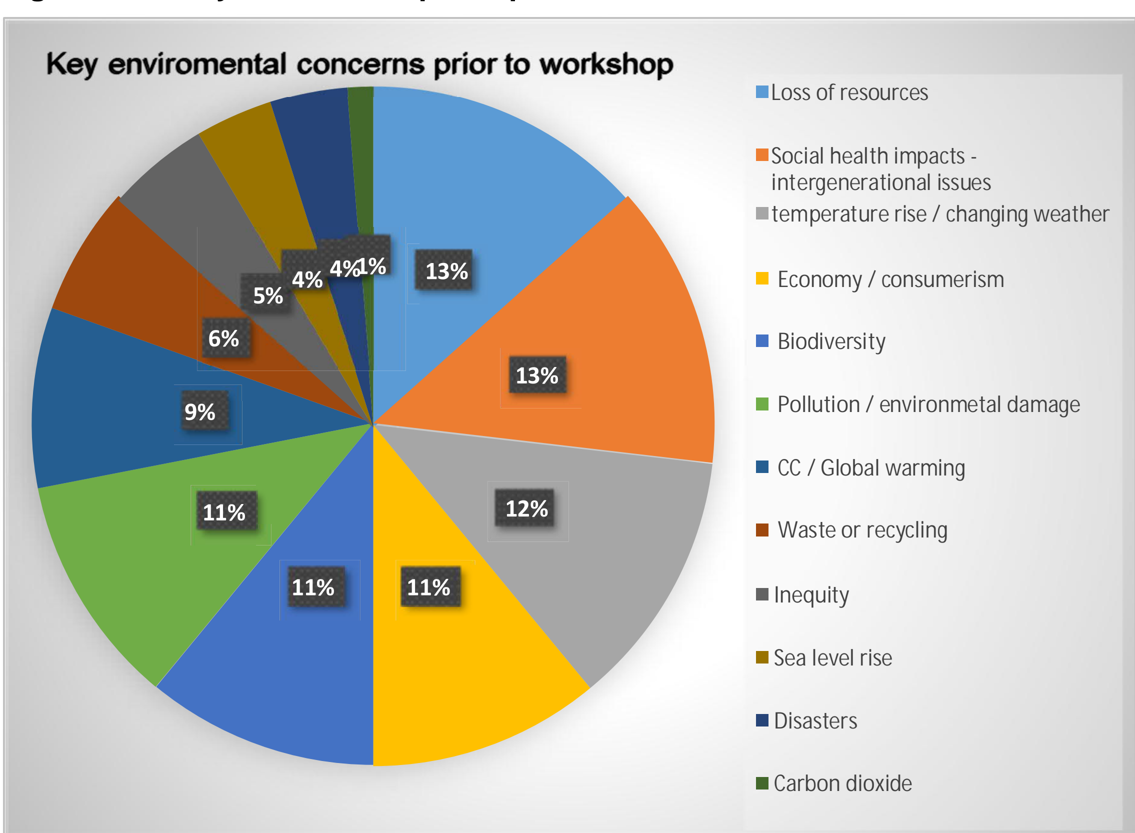
The workshop evaluations described how participants felt about the environment, how important they felt it was to teach climate change and sustainability to future social workers, what they would like to know more about and what actions they would be prepared to take as a result of the information they had learnt in the

workshop. The findings from the evaluations are presented below and were used as a scaffold for the following two cycles.

Participants' concerns for the environment prior to the workshop

I wanted to gauge how concerned people were about the topic before attending the workshop. The results showed that the primary concerns appeared to be loss of resources and social and health climate impacts, closely followed by changing weather patterns and losses to the economy. Overall, ninety-eight percent had concerns about the environment and eighty-six percent were aware of some of the potential impacts of climate change before attending. Forty-nine of the fifty-five participants added what their concerns were on the evaluation form, many people had more than one concern. This qualitative data was analysed using thematic analysis; figure 6.5 presents these themes.

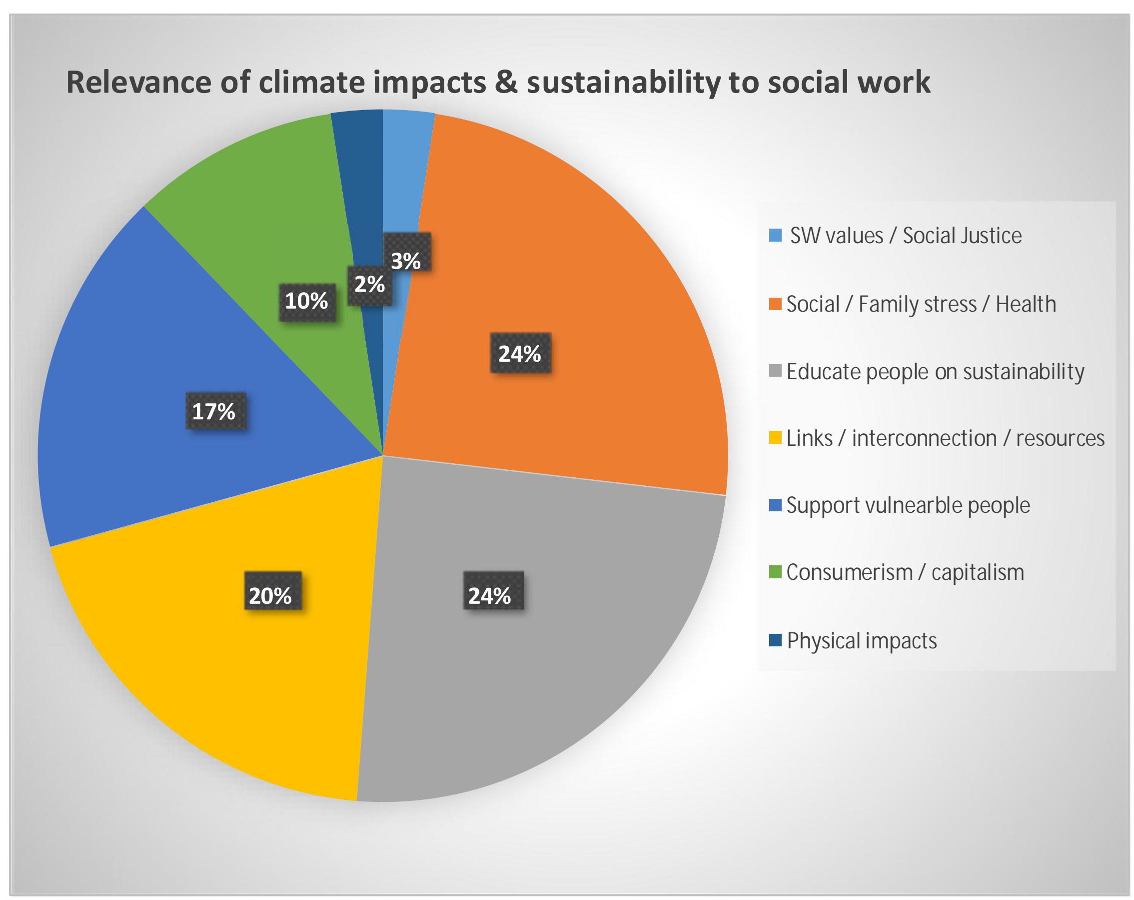
Figure 6.5 – Key concerns of participants



The importance of teaching sustainability and climate impacts on social work

I wanted to know if people thought sustainability and climate change impacts are an important topic to teach future social workers. Participants were asked directly on the evaluation form (Appendix O) to rate how important they thought it was to teach social workers about the impact of climate and sustainability. Most participants agreed it was "important" or "very important". Many commented on their understanding of how relevant climate change is to social work practice. This qualitative data was again analysed using thematic analysis with themes presented in Figure 6.6.

Figure 6.6 – The relevance of climate change and sustainability issues to social work practice



From the thirty-eight participants who answered this question, the two most common answers were to educate people on sustainability and the role of the environment in social, health and family stress. Following that, were answers related to how resource constraints are relevant to social work and the social work role in supporting vulnerable people. This is unsurprising as the core business for the social work profession. However, a surprising result was low relevance of "social justice and social work values". These are also central to social work practice in Aotearoa and only one person mentioned them. This does not necessarily mean participants are not concerned about social justice; they may just not have identified it at this time.

Actions that inspired people to make changes

The workshop aimed to raise the participants' awareness of climate change impacts on social work practice by offering sustainability as a possible action. As this was the action part of the action research, I wanted to know if this new knowledge could inspire people to make transformative changes in their lives. I asked the participants in the evaluations if, what they had learned in the workshop had inspired them to make any changes, in either their personal or professional lives. The majority agreed that it had, with only four people saying they were not inspired to make changes.

To help them engage in sustainable actions, I offered a list of possible activities. This intended to make them feel that they could contribute to environmental concerns following the workshop. Fourteen people reported they were composting and recycling and five people regularly used reusable coffee cups. Table 6.1 shows the actions people were inspired to make from the list offered. The participants were able to answer as many options as they wanted.

Table 6.1. – Actions participants were inspired to take

Action offered	Participants inspired to change = 47 / 55 total

Thinking about energy and resources you use in a sustainable way?	
Reduce the amount of fossil fuels (e.g. petrol/oil) you use?	
Encouraging service users to grow their own food?	26
Discuss sustainable policy at your workplace?	26
Recycling at home or work?	25
Composting at home or work?	22
Walking meetings?	22
Using reusable coffee cups?	19

Most participants indicated that they intended to change or were already engaged in changing their behaviour. The interviews and focus groups aimed to capture data on transformative actions made following the workshops. These findings are presented in Chapters Seven and Eight.

There was also some anecdotal evidence from participants reporting taking action following the workshop. For example, a participant sent me a picture of the reusable coffee cup she had purchased. Another reported she had gone home and planted ten fruit trees in her garden. Another participant had decided to move out of town onto a plot of land to try to live more sustainably with her husband and children. One of the educators requested material from the workshop to add to her teaching and she had gone home and planted fruit trees in her garden.

After workshop four, one of the participants gave me some feedback. She thanked me for the opportunity to reflect on macro systems, which is not always available in daily social work practice, "*This was the best training we have had in ages! It is good to look outside of the day to day and think about the bigger picture" (Participant workshop four).*

The following two quotes are from emails sent to me by participants following the workshop and illustrate the changes they have made:

> *… I have been reflecting on the workshop and wanted to congratulate you on your thorough knowledge and the communication of that knowledge to the group. I came away thoughtful and inspired to do something, however small, to make a difference. I think you balanced it really well drawing out the positive proactive things we as social workers and just ordinary human beings, can do! The youtube clip involving the description of the financial crisis was particularly useful for me and I would like to get your PowerPoint so I can follow the link… You did well in incorporating the multimedia messages in, quite seamless. You are spreading an important message and mobilising the support of the social work community, so keep going. Have a great day.* (Participant, workshop five)

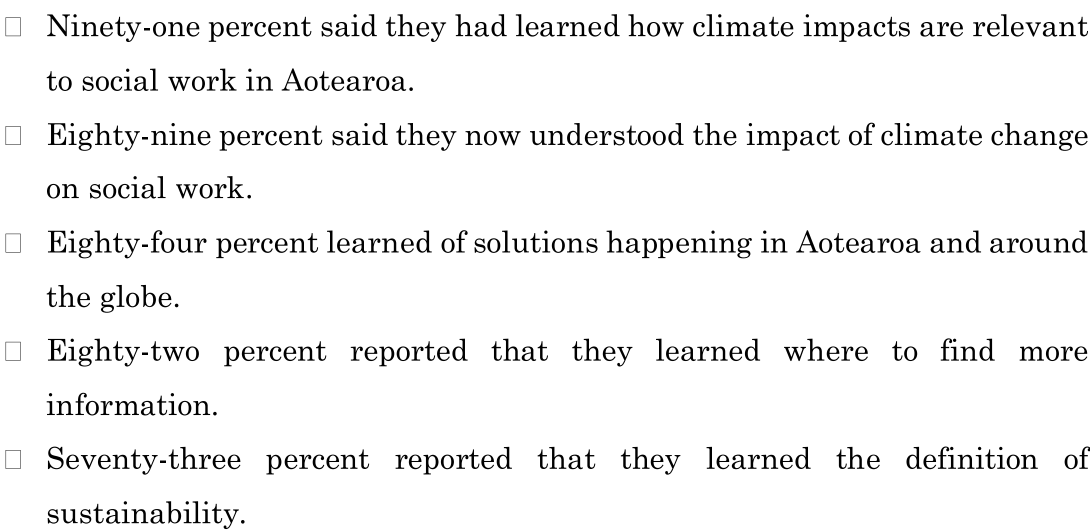
The following email message I received from a participant of workshop six:

> *In late 2016 you came to our campus and presented to a group of us your research topic "Addressing the Relevance of Climate change to NZ Social Work" in a workshop. This presentation honestly changed the way I thought about climate change and social workers role in addressing climate change. Multiple changes to my personal lifestyle came out of this, due to research I carried out after your workshop (inspired by your workshop). But more importantly, you showed me that social workers can have a key role in addressing this pressing issue.* (Participant, workshop six)

It is not possible to capture all actions that occurred as a result of the workshop and none of these are individually going to change the course of the climate crisis, these quotes are evidence of some of the transformations people are willing to make as a result of their awareness being raised by education.

Learning and future learning

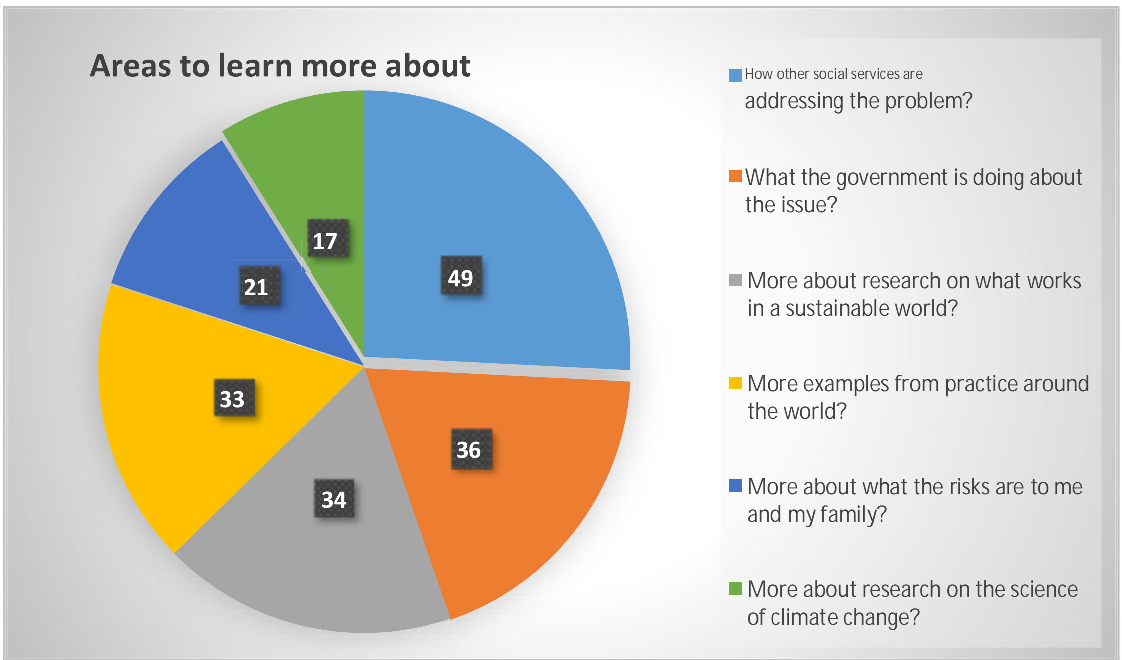
The delivery and interactive nature of the workshop intended to raise awareness and challenge people's assumptions about climate change impacts. To gauge what people had learnt and to find out what else they might like to know about the topic, I asked participants these questions in the evaluation (Appendix O). These findings illustrated a successful delivery of the workshop, meeting all the learning outcomes. The learning outcomes are presented in Table 5.3 (p. 126).



- Ninety-one percent said they had learned how climate impacts are relevant to social work in Aotearoa.
- Eighty-nine percent said they now understood the impact of climate change on social work.
- Eighty-four percent learned of solutions happening in Aotearoa and around the globe.
- Eighty-two percent reported that they learned where to find more information.
- Seventy-three percent reported that they learned the definition of sustainability.

Figure 6.7 shows a list of suggested items the number of participants wanted to know more about.

Figure 6.7 - Areas of climate change and sustainability participants wanted to learn more about



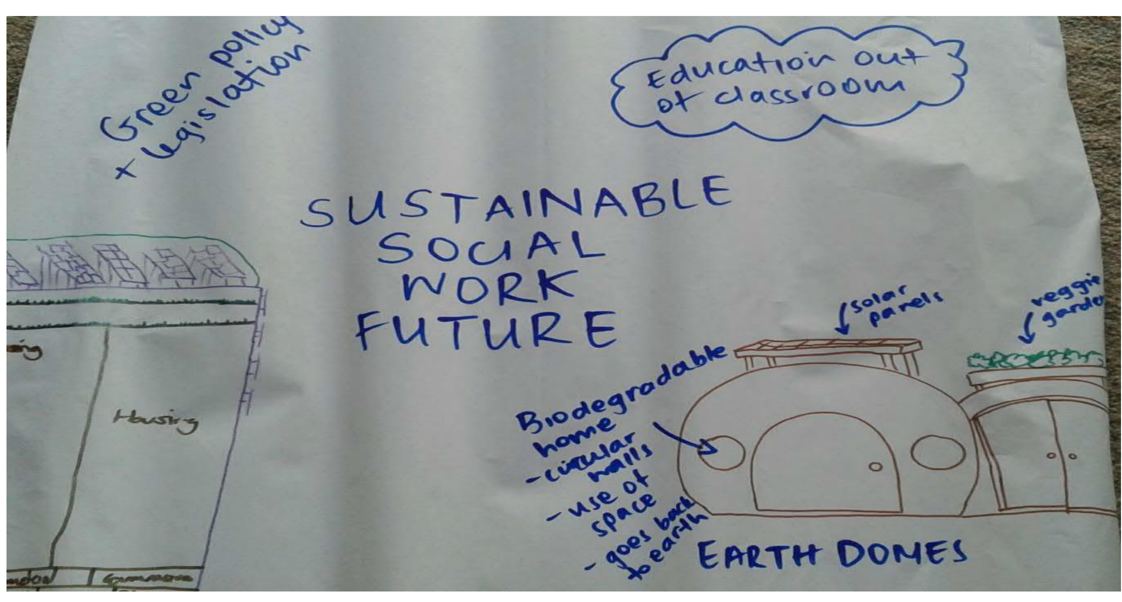
From these findings, there was a focus on what others are doing to work on the problem especially what the government is doing. Some people were interested in the risks to them personally and the science on climate change. Later I cross-referenced these findings with cycles two and three findings, there are some crossovers, especially interest about what action the government is taking.

At the end of the evaluation, I asked participants to identify three things that could improve the workshop. Answers generated qualitative data, which were again analysed using thematic analysis. A fifth of the participants requested more information on actions they could take to contribute towards solutions to climate change. This finding indicates a willingness to change, with some uncertainty about what they are able to contribute. This finding supports comments by Molyneux, (2010) who found that there is lots of research on the theory of sustainable, ecological and environmental social work, but more research is needed to see how these theories work in practice.

The picture exercise

To encourage participants to engage in discussions around their learning and have something to take away with them, towards the end of some of the workshops I asked participants, in groups, to draw a picture of their "Sustainable Social Work future" (Appendix B, slide 46). Next, I asked them to do a 'traffic light exercise'. The exercise encouraged them to mark actions on their picture with traffic light colours. "Green - easy to do, Orange - possible but will need some work, Red - harder but not impossible" (see Appendix B, slide 47). This exercise supported people to leave the workshop feeling that they could contribute. The design behind this exercise was discussed in detail in Chapter Five (p.130). Figure 6.8 shows an example of one of the drawings from the workshops.

Figure 6.8 - Example of a picture drawn by workshop participants



I asked participants if I could use their pictures in the research. If they did not wish for them to be used, they were asked to take them away. Only one group did not leave their picture. Eighteen pictures were analysed using thematic analysis.

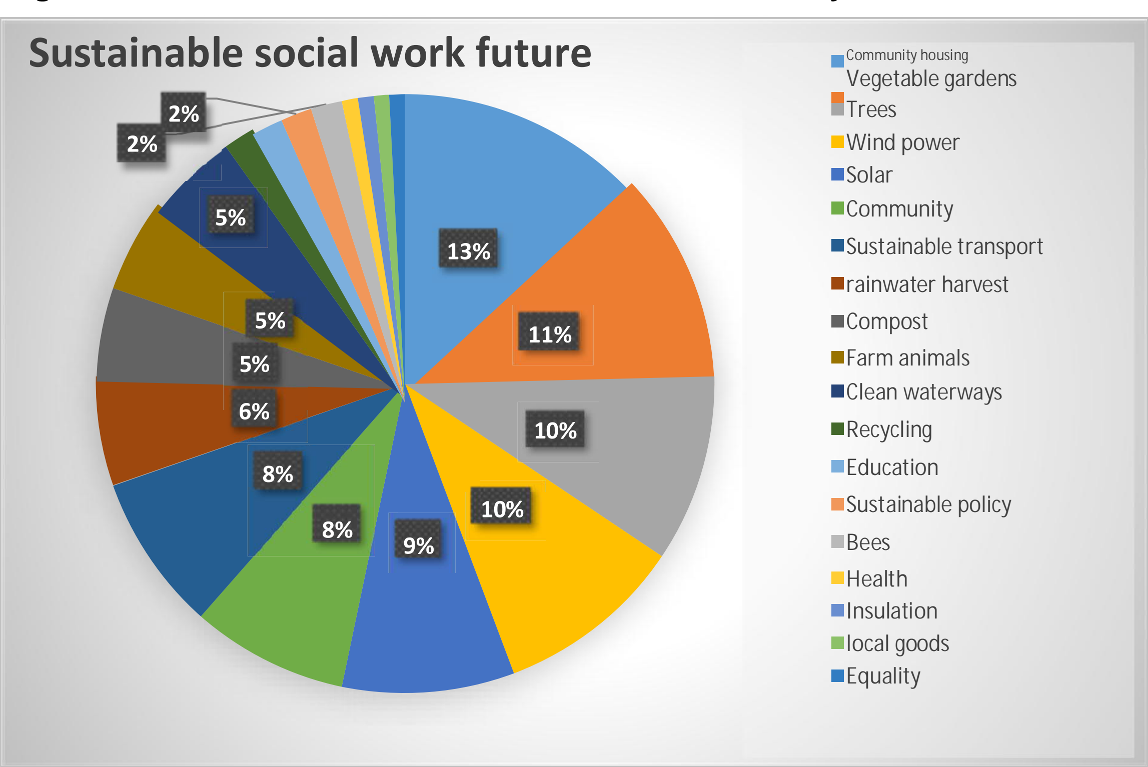
Looking at this exercise through the lens of the extended epistemology it offers an opportunity for "presentational knowing" (Heron & Reason, 2008), representing another way of knowledge creation, allows for "intuiting significant patterns in our immediate experience, can have its great cognitive potential constrained by

the conceptual power of language" (Heron & Reason, 2008, p. 371). The processes of discussing and drawing the picture raised the participants' awareness in a deeper, more meaningful way. Combined with the other forms of knowing this helped people to process and later remember what they have learnt.

The picture data

Only four of the six workshops took part in the exercise, making this data limited, yet relevant. Each picture was drawn by two to four people, roughly representing the ideas of between thirty-six and fifty-four of the total sixty-six participants in the workshops. This may not be conclusive, although it does add validity to the findings and offers another way of knowing displayed by the participants. Figure 6.9 shows the elements participants thought would be part of their sustainable future.

Figure 6.9 – Sustainable Social Work future – Picture analysis



Housing and food were key areas of concern for the participants. Perhaps this is unsurprising, as everyone needs food and shelter. The housing observation also may be relevant to the fact that four of the six workshops took place in Auckland, which is experiencing a housing crisis. Housing is a common concern for social workers and service users (Johnson, 2016). Interestingly, health and equity are also big issues in social work (IFSW & IASSW, 2014). Surprisingly they featured rarely in participants' future vision. There may be several reasons for this. It may be that they did not see the link to sustainability, perhaps because the issues are too big, they did not think of these at the time or simply that they are not easy to draw. Many of the features drawn appeared to be physical objects such as trees, or vegetable gardens or wind turbines, which are easier to draw than abstract concepts like health.

The picture on the instruction slide, (see Appendix B, slide 46) may also have influenced the drawings. Even if this was the case, the picture shows an example of some of the sustainable solutions in the future, such as renewable energy, growing food and sustainable transport. The fact that the participants may have incorporated these into their own social work sustainable future I see as positive role modelling.

The key purpose of the exercise was not to assess their ability to draw abstract concepts but to encourage debate and discussion with group members and inspire action. The drawing was simply a vehicle for group discussion and consensus, where participants needed to agree on what to draw. This process affected which items the group saw as important. They required some negotiation and justification to explain why they thought particular elements would be relevant to a sustainable future. The process itself was interesting and is as a microcosm of how communities work and make decisions.

These observations do not stand alone as findings but are useful for cross-referencing with the other data sets. The main vision people demonstrated

through their pictures was some form of sustainable practice, which emerges again later in both cycles two and three as more distinct themes.

Reflections on the workshop

Based on the positive responses from participants, the workshops were well received. There was almost no negative feedback in the evaluations. Only one person said they did not see climate change as important to social work. The majority recognised the importance of climate change and expressed willingness to change their behaviour. Achievement of all the workshop learning goals were self-assessed by participants in the evaluation.

An interesting learning happened while delivering the workshops. As stated in the thesis introduction the kaupapa (principle) of the research was to follow sustainable values and it was my intention to keep the research as carbon neutral as possible. This resolve was challenged, when an offer came to deliver the workshop in the South Island. I thought it was an exciting opportunity to get the research out into the social work sector so I accepted the invitation. However, as discussed in Chapter One the carbon cost of travelling south became an issue which transformed my future decisions for the project.

Another of my personal learnings came from feedback at workshop two. Participants said that while there were many people interested in the topic; social workers were not able to attend training in person either because it was difficult to get there or because their organisation would not support them to attend. My reflection on this point led me to explore the option of conducting the workshop online. I have set up a WordPress website, recorded a voice-over for the PowerPoint slides and an introduction to the workshop. However, I later abandoned this idea when, by workshop six I had enough participants for the research. I did later take part in a webinar for the ANZASW, to get the research out online and available to other social workers who are interested but unable to

attend the workshops. This was also my first experience of online delivery, which is becoming more common in contemporary social work teaching.

Further learning came during a conversation with a participant from workshop two. She mentioned a recent flood and described the role social workers had in support for the victims. I then saw her have a 'light bulb moment' when she understood the connections between that flood event, climate change impacts and social work. It was also in that moment that I understood the power of narrative. I witnessed first-hand how once an event becomes personally relevant, within someone's sphere of experience this can shift their perspective and understanding. On deeper reflection, I saw that this is the essence of transformative learning. When an action or event takes on a meaning for the person, it allows them to shift their perception and make new meaning, challenging their original assumptions on the topic, creating transformation (Mezirow, 1978).

One concern I had was the overlap during cycles one and two. I had a target to interview participants for cycle two within six months of the workshop they attended. As the workshops occurred from November 2015 to June 2016, while the interviews happened from December 2015 to January 2017. Time constraints, availability of workshop venues and participant availability for the interviews created an overlap in the delivery of the two cycles. I was concerned whether this would be an issue for the research. Reflecting on this I concluded that the cycles of design integrity were consistent. I was the only person who saw the cycles as overlapping, while participants experienced them in sequence. The timing also added a layer of action reflection, as the workshop evaluations were able to influence not only the future workshops but also the design of the semi-structured interview questions in cycle two. Ultimately, this enabled a constant action reflection cycle throughout the research process. Examples of this process are presented in Chapter Five.

Another learning came from discussions in workshop one, when one of the participants said "*it's okay looking at all these things, sustainability and all that,*

but what about us? How can we be sustained as social workers, if our workloads are so high how can we think of any of these things?" (Participant workshop 1). I quickly replied, off the top of my head, that all social workers also have to be sustained. Later, looking at my reflective notes I took the time to think about what this means and realised that she had raised a key issue for many social workers. Workload pressures are a real issue and sustainability will indeed be impossible if the social workers themselves do not have the capacity to act. Because of this reflection, I later incorporated this finding as a key area, for practitioners themselves to be identified as a resource to be sustained, through lifestyle and workload balance, team and supervision support.

In all discussions with participants in the workshops, I observed the social construction of knowledge around the impacts of climate change. The knowledge I was offering appeared to mean very different things to different people depending on their history, experience, and location. A clear example of this followed workshop four, when a participant came to me afterwards and said, "*when I was young we were in the islands and we had to walk to school and carry water, I used to think that we were very poor, now I realise how rich we really were*" (Participant, workshop four). This is a heart-warming example of the impact the workshop had on this participant's reflection on her childhood. Until then I had assumed participants would focus on the present situation and future generations. I had not taken account of how participants may use the new knowledge to reflect on their understanding of their own history. This could potentially affect how people understand their past as well as present and future environments, political and social context. Further investigation is beyond the scope of this research but is evidence of the potential ripple effect of education and an example of impacts far beyond the initial intention of the research.

Conclusions - cycle one

These workshops were the 'action' part of the action research process (McNiff, 2013) and the initial building blocks for the overall findings. Raising awareness of climate impacts on social work in Aotearoa, the workshop met research objective one, "*To educate social workers, students and educators on climate change impacts, sustainability and their relevance to social work practice in Aotearoa*" (p. 18). During the workshops, participants came to understand the relevance of climate emergency on social work practice and the key issues that people exposed to climate change impacts are also those with the least resources in the community, these people are often already service users of social work. This finding identifies climate change and sustainability as an emerging area of support required by social work service users going forward (Dominelli, 2013: Intergovernmental Panel on Climate Change, 2007).

The workshop highlighted the possible risks and opportunities posed to social work practice by climate impacts, as well as seeking to understand how open people were to take transformative action as a result of new knowledge. Most participants indicated an intention to take some kind of action after the workshop either personally or professionally. There were resounding calls from participants for more information on how transformative actions could be adopted in light of the unfolding climate emergency.

Overall, the workshop was well-received, raising awareness around climate change impacts on social work practice, and met all the learning outcomes. The process raises questions about the transferability of knowledge to social workers and students. How people not exposed to this raised awareness would understand climate change and sustainability?

My personal reflections and learnings along with the findings were applied to the design and delivery of the next cycles. A particular point of investigation I was keen to pursue was whether education on climate change and sustainability did lead to actual transformative changes in participants. I explored this question in

both the semi-structured interviews and following focus groups. The next chapter presents the interview themes and takes a closer look at the transformative action people took in response to their raised awareness. It also answers more specific questions about what participants thought a future social work curriculum needed to include to prepare students for the climate emergency.

Chapter Seven – Voices of the participants

"Climate change sounds like something happening outside of your community, like something you watch in the news" (Jo, social worker).

This chapter presents the voices of the twenty participants interviewed for cycle two. The interviews provided a wealth of information, capturing the participants' thoughts, reflections and actions since the workshops. The chapter opens with an overview of the participant information, followed by the key themes found. Each theme is presented and supported by the participants' voice. How this compares to the literature on each topic and my reflections are discussed. The chapter concludes by reviewing the findings for cycle two.

Participants

As explained earlier, participants for this cycle, attended one of the workshops and from there volunteered to be interviewed. Each interview took place within six months of the workshop they attended. Table 7.1 presents their demographic information. I have used pseudonyms to protect confidentiality.

Table 7.1 – Cycle 2- Interview participant demographics

Participant No	Name*	Role	Experience	Age	Gender	Ethnicity
1	Tara	Social worker				
2	Anu	Educator	6-10	31-40	Female	Pākehā
3	Jo	Social worker	3-5	31-40	Female	Japanese
4	Nicky	Social worker				

5	Sue	Social worker				
6	Helen	Social worker				
7	Steve	Social worker				
8	Serena	Social worker				
9	Riah	Social worker				
10	Dorothy	Educator	11+	51+	Female	Pākehā
11	Grace	Educator	11+	51+	Female	Pākehā
12	Chloe	Social worker	11+	51+	Female	Pacific
13	Tom	Educator	6-10	41-50	Male	Pākehā
14	Ava	Social worker	6-10	31-40	Female	Polish
15	Charlie	Social worker				
16	Jane	Student	0-2	51+	Female	Māori
17	Sonita	Student	0-2	41-50	Female	Māori
18	Harrison	Student	0-2	31-40	Male	Pākehā
19	Eileen	Student	6-10	41-50	Female	Pākehā
20	Sam	Student	0-2	41-50	Female	Pasifika

*(pseudonyms to protect confidentiality)

Over half of the twenty participants, were social work practitioners, with the remainder split between students and educators. Similar to the workshop participants their social work experience spanned from two to over eleven years. Seven of the twenty participants had over eleven years social work experience. All the educators are registered social workers with a minimum of six years of experience. Participants ranged in age from thirty-one to over fifty years, and three-quarters were over forty-one years of age. Three males and seventeen females took part.

Cycle two - The semi-structured interview findings

From the thematic analysis of each interview transcript, five main themes have emerged. Unsurprisingly these are linked in various ways. For ease of data presentation, they are separated here and sub-themes are outlined. The themes are ordered by their prevalence throughout the transcripts. Table 7.2 maps out the key interview themes and sub themes found. Each is discussed in turn, supported by examples from the relevant interview transcripts.

Table 7.2 - Cycle 2 – Interview themes

No	Key theme	Sub-theme
1	Sustainable values and practice	- Use of resources - Privilege - Indigenous values - The role of hope - Transformative changes in behaviour
2	Food	- Growing food - Food security
3	Education	- Educating self and others - Knowledge transfer from the workshop - Social work education - The future of the social work curriculum
4	Macrosystems	- Role of government - Role of economy - Role of multinational corporations

5	The relevance of Sustainable Social Work in Aotearoa
	Code of Ethics

Sustainable values and practice

The term sustainable has been used here to describe the collection of sustainable actions people were reporting, despite participants not always using the word 'sustainable' to describe their own actions. Many participants were already growing their own food, using sustainable transport and role modelling sustainable living to others. These actions demonstrated sustainable values in action. For example, Grace describes how she is buying less and is interested in a simple life, "*I have gone back to some simpler ways, like using Epsom salts for cleaning and bicarb-soda and things like that rather than a whole lot of sprays*", (Grace, educator). Jo also used eco-friendly products and she reported recycling, "*I do use eco-friendly products and I buy like organic products and recycling accordingly*" (Jo, social worker). Steve demonstrated his sustainable values through the lifestyle choices he and his family are making, he explained:

> *I cycle, I cycle everywhere, we only have one car because of that, my wife uses public transport coz rather than using a car we all have bikes. We recycle everything, when we spring clean, get rid of stuff, it doesn't go in the rubbish it gets given away, just small everyday little things that a family can do. We grow some of our own vegetables all that sort of thing. It is all that sort of thing, its small things.* (Steve, social worker)

Table 7.3 summarises some of the other participants' sustainable actions, both personal and professional, as reported in the interviews. Some people also expressed concern about the lack of sustainable practice in their professional lives.

Table 7.3 - Participants' sustainable practice

Participant	Role	Personal – sustainability	Professional sustainability- Positive actions	Lack of professional sustainability
1. Tara	Social worker	Recycling and reusing	Gave an example of how her work observed a cultural ceremony when some significant trees were cut down at work	
2. Anu	Educator	Recycles and reuses clothes	Places students in community development settings	
3. Jo	Social worker	Recycling Uses organic products is a conscious consumer	They have a "sustainability officer" in position and policies on sustainability	**Describes her work as "bad at waste management"**
4. Nicky	Social worker	Composting and recycling	Colleagues have a general awareness not specifically focused on the day to day resources used.	
5. Sue	Social worker	Recycling and water reduction Composting /worm farm	Service users – supported to do a horticulture course and plant food. Service users – working in community gardens learning "good skills and meeting people"	
6. Helen	Social worker	Recycling Compost Seed Saving	Educates service users how to eat healthily and grow their own food	**Says her colleagues need more education and awareness around sustainability**
7. Steve	Social worker	Cyclist Grows food Recycles	His work has a community garden and he refers service users to join a community garden. Recycle systems in the office at his work	

8. Serena	Social worker	Recycling Campaigning and protesting	A community garden is used to grow and cook food for service users. Recycling in some parts of the organisation	**Colleagues do not think it is relevant to them** **Colleagues do not recycle paper**
9. Riah	Social worker	Wants to reduce carbon footprint in transport Reuses recycles and reduces rubbish. Planted trees after the workshop, Buys veggies from a local community garden	Educated colleagues on how to plant trees and reduce waste. Supports service users to grow food and refer to the local community garden	**Colleagues do not recycle. There is a system, but they mix the recycling and food scraps** **Colleagues say they are too busy**
10. Dorothy	Educator	Recycles Has a small car Water conservation Energy-efficient appliances Doesn't have any food waste	Conscious of petrol use and combining visits to students to save time and carbon More work electronically to save paper Places students in community development placements	
11. Grace	Educator	Knitting and mending clothes Teaching daughter to knit but finds it cheaper to buy clothes than the wool to knit Gardening Recycling Compost Seed Saving Member of pressure groups	Teaches the value of sustainability using an inquiry learning approach Supports environmental placements for social work students	
12. Chloe	Social worker	Recycle Grow fruit	Storing food for disaster kit at work teaches	

		Recycle water for economic and environmental reasons	colleagues about disaster management Service users – developing communal gardens with four groups of service users	
13. Tom	Educator	Simple living – conscious consumer / low waste generation Small carbon footprint Protests and campaigns for the environment, he is considering a co-living situation	Recycle paper and waste in the office	
14. Ava	Social worker	Keeps goats Veg garden Organic fertilizer Organic house products Reduces waste	No action at work reported	
15. Charlie	Manager	Recycling and reduce Waste Conscious consumer Gardening Taught children to recycle	Taking service users out into nature to get connected with nature, teaching ecological literacy Colleagues – encouraged to recycle they are planning to become paperless	
16. Jane	Student	Recycling gardening Composting Conscious of intergenerational legacy	No work - student	
17. Sonita	Student	Veggie garden Recycling	Questioning colleagues about their use of plastics	
18. Harrison	Student	Recycles	No work - student	

		Thinking about his use of the car and planning to bike more		
19. Eileen	Student	Grows food Educates children Conscious of consumerism Cycling kids to school	No work - student	
20. Sam	Student	Recycling Composting/worms	No work - student	

From data presented in Table 6.3 it seems that sustainability is easier to practice in personal than professional lives. This may be because people have more control over their personal lives. Sustainability at work needs the consent and motivation of the team and management, requiring them to understand the necessity for such actions. These findings are comparable with the findings of Millar and Hayward (2013) who asked their participants about sustainable actions in the previous year. The top actions they found were also "recycling at home, trying to consume less and recycling at work" (Miller & Hayward, 2013, p. 268). McKinnon (2013) in her study concurred with participants Serena and Riah's observations that social worker's concerns for the environment were minimal compared to what colleagues perceive to be more pressing concerns.

The findings indicate that many of the participants have sustainable values and are taking action towards a sustainable lifestyle in their personal lives. At work, however, they noticed colleagues were slow to understand their role in a sustainable future. For example, Steve reports at work "*the only thing that they recycle is paper*" (Steve, social worker). Serena provided a similar perspective when she remarked that her place of work was only interested in client risk:

> *It is the nature of this kind of work, it is all about managing risk and, you know, really only talking about patients (which you should be) but everything else comes second to it and making those connections they're not seen as being relevant.* (Serena, social worker)

Each participant expressed concerns about the state of the environment, and many were already conscious of how they were using resources in their day-to-day lives.

Use of resources

The first sub-theme and key element of sustainability is the understanding of how resources are being used and distributed as noted by Sund (2016) "the emphasis is on the importance of the fair distribution of resources and justice for current and future members of a community" (p. 788). In the interviews, participants were able to identify how resources were being used in various areas of their lives. Several participants mentioned the conscious use of resources in different ways. For example, Jo described her fear that our resources may be dangerously low, and things may "fall apart":

> *It is sort of in my conscience now and also, of course, it is in the media and presentations about it. There are all these discussions out there that the whole world is coming to a grinding halt if we are not careful. Is it almost too late, there is always that sense, have we left it too late to do anything, how long is it going to be before everything sort of fall apart, all our resources go.* (Jo, social worker)

Appreciating the value of resources is key to understanding sustainability and the impact of individual and collective actions on the environment. Nicky illustrates her knowledge in relation to social work when she says, "*I think in the future the social worker's role will be to get people to be on the same page, to understand how to sustain and value the planet, the resources that we have and how to value them"* (Nicky, social worker).

Charlie spoke about her awareness of the distance her food is travelling and would like to see people buying more local produce:

> *The distance that our food travels we should be only saying actually I am only going to buy things that are in this geographic area so that we*

> *are not putting all of that into the environment. That will also start us to become more sustainable.* (Charlie, social worker)

How to assess the sustainability of resources was taught in the workshop using the 'sustainability check' exercise described in Chapter Five (p. 124). The business community are now regularly using a similar approach to take account of sustainability in their production of goods. Benoît, & Vickery-Niederman (2011) describes, "One of the reasons to adopt a product life cycle angle of social responsibility is to communicate to retailers and to the end consumer about the social impacts (positive and negative) of the particular product they sell and buy". (p. 5). A similar approach can apply to the use of resources by social workers using the sustainability check.

The issue of privilege

The second sub-theme to emerge concerned privilege in the context of resources. Some participants noted that sustainability was only available to those who have money or resources. For example, Dorothy described the very real issue of people living in poverty and how they do not have the privilege of being able to make future plans as they are finding it hard to meet their needs today:

> *We have that privilege of making a decision, while for some on the survival level will go and buy stuff from the $2 shop or whatever. That doesn't tick any of those boxes, simply because it meets the need at the time and they are not so able to think of the long-term impact of that, it is not as relevant. But the long-term effect is not as relevant and I think we (people not in poverty) are in a very privileged position in a way.* (Dorothy, educator)

Other participants commented that sustainable solutions cost either money or skills that require education and time to learn. Riah concurs with this view when she said, "*We are in that environment where education, where only the privileged really can afford it. We kind of moved towards that model where it is not available to everybody anymore*" (Riah, social worker).

This sub-theme of privilege in the context of sustainability came as a surprise to me. It led me to ask the question, does one have to be wealthy to act sustainably? I then realised I had made a couple of assumptions. Because I had taught the definition of sustainability in the workshops, stressing the importance of being frugal and using resources that do not run out. I had assumed that sustainability about doing more with less. I had made assumptions about my own knowledge and ability to understand sustainability, which I have clearly taken for granted.

Participants seemed to understand how to apply the 'sustainability check' in the workshop so I also assumed they would be able to apply it in practice. I was surprised to hear some participants' understanding of sustainability came from a consumer mindset. They instantly jumped to the conclusion that to be sustainable you need the money to buy 'better' stuff. For example, buying organic food and driving electric cars. This may be a misunderstanding from the workshop or just the powerful messages from advertisers, or even worse, the possibility that people living in poverty today are socially excluded from sustainability. The construct of privilege is mentioned by Boetto and Bell (2015), who also noticed the issues of privilege in sustainability raised by their participants:

> Participants posted many comments on 'privilege', but the focus remained on ameliorating the impacts of 'privilege' on the 'underprivileged', rather than on deconstructing the nature of privilege itself. Without increased emphasis on how privilege is maintained, we are not working effectively for social change, and risk working as agents of social control. (Boetto & Bell, 2015, p. 458)

In response to these findings, the role of social work education needs to challenge how privilege is maintained in society. Chloe pointed out:

> *In the past where families had to survive on very little, all those skills were part of how they survived and all that recycling and composting and reusing clothes it was just a natural way of life for most middle to lower class New Zealand families - it was just how you lived. I think lots of those skills have gone out the window now.* (Chloe, social worker)

She added that traditionally sustainable skills, such as fixing things and growing food was a way of life but many of these intergenerational skills are being lost highlighting a need for more awareness raising and training. As Riah mentioned, education costs money and is not available to everyone. This may be a potential role for social workers, to support service users to gain sustainable education. Education is another theme discussed later in this chapter.

From these findings, it appears that for communities still connected, who value the skills and knowledge of past generations, sustainability is an option. Perhaps more importantly, for those who take the time to pass on and learn new skills and knowledge there is hope for building resilience with little financial input. I concluded that sustainable skills could come from knowledge and access to knowledge. Sustainability, in this case, is not just about money but also about education, skills sharing and community. I conclude that our convenience-driven disposable society has removed the necessity of these skills. These issues reflect wider neoliberal policy and the power of multinational companies (Ife, 2016), selling cheap plastic goods, such as in the example of the Two-dollar shop mentioned by Dorothy earlier.

I suspected that the issue of privilege might potentially be a barrier to sustainable solutions in social work practice. If social workers do not have sustainable skills, they will not be able to support service users to be sustainable. I was keen to explore a deeper conversation with them about whether poverty and inequity are potential barriers to sustainable actions. I wanted to understand more about the relationship between sustainability and privilege. As well as what role whānau (extended family) and community can take in sharing knowledge and skills to

support greater equity and social and environmental justice. To seek out other participants opinions. I added a question on perceptions of privilege to the focus group questions (see Appendix K). The findings from this enquiry are presented in Chapter Eight.

Indigenous wisdom

The third sub-theme for theme one, sustainable values and practice, is indigenous wisdom. As discussed in Chapter Two, competence to work with Māori as indigenous people of Aotearoa is a requirement for social worker registration. Te Tiriti O Waitangi remains a crucial document in Aotearoa both historically and in current practice, to ensure that social workers of all cultures recognise Māori as tangata whenua (people of the land) (SWRB, 2016). Contemporary research calls for social workers not only to understand the impacts of colonisation on Māori service users but also challenges the profession to decolonise (Ruwhiu, 2019).

Participants mentioned indigenous values to illustrate the importance of human connection to the land and the understanding that land must be taken care of for future generations. This idea of intergenerational justice has parallels with sustainability. Sonita, a Māori student, brought up with strong Māori values, especially a sense of kaitiakitanga (guardianship), believed in thinking about future generations in all decisions and planning:

> *I was brought up with a strong cultural focus, you're meant to at least think seven generations ahead. Yeah and that's how we see that you do not think of your moko, you think seven generations, you think that far ahead.* (Sonita, student)

Through sustainable values, participants in this study displayed an understanding of how resources are used and an awareness of Māori values, especially the value of kaitiakitanga, described in Chapter Two (p. 30).

Helen, a Pasifika social worker, commented about how she appreciated past and future generations when thinking about the environment and values, the skills given to her by her elders:

> *Being more aware of your environment, also you appreciate your ancestors, parents, grandparents and follow what they give you, all those skills they gave you, like how the Māori say "pass the moko" they pass it to you.* (Helen, social worker)

Helen demonstrates here the point mentioned earlier by Chloe, about resources and privilege, as she has been able to learn sustainable skills from her elders and did not require formal education to be sustainable.

Practising your Pepeha (formal introduction in Māori) is an example of cultural practice highlighted by Jane (a Māori student). She described how she encouraged a service user to learn her Pepeha. Through this practice she saw them make deeper connections to the land and her past:

> *I sort of encouraged her from the beginning to learn her pepeha: I said find out what your mountain is, what your water is, what grounds you, what keeps you grounded on this place we call home. I said that it is not a cell phone or a pair of shoes or your friends; they are more than that, and that is part of nature you need. So she went off and she did, she spoke to her nan and she was able to tell me what her mountain was and what her river was and a deeper connection was made.* (Jane, student)

Jane notes that once people understand the importance of what connects them to the land, people become more grounded and more open to preserve and look after the land. Māori believe they are the land and want to preserve it by sustainable practices (Harmsworth, 2002). Researching and being able to present a Pepeha could be a social work action in practice to encourage people to make these connections, emphasising the importance of indigenous wisdom for both Māori and Tauiwi social workers.

Jo (a Tauiwi social worker) commented that despite the social work competency requirements, education in Aotearoa focuses too much on western models and perspectives. She highlighted a need for more indigenous and international models to be used in practice:

> *I feel that we are forcing everyone to understand western-based models and theories, look in (city name) it is so diverse especially in (the area she works in) has such a diverse population...Patients and families struggle to understand what we are talking about, which is fair enough coming from different perspectives and the culture and languages.* (Jo, social worker)

These examples demonstrate the importance of understanding indigenous models of practice when working with service users in the community. Given how western models of practice are not appropriate to teach in isolation, it can be argued that to do so is further evidence of colonisation (Gray, Coates, Yellow Bird, & Hetherington, 2013).

There is a great value to both the environment and to service users when working from indigenous perspectives. Taking account of the needs of the land and future generations, as well as the needs of service users. One such practice that Scott (2018) feels is useful is Manaakitanga (the process of showing respect, generosity and care for others). In the context of sustainable practice, she says "If manaakitanga is applied in social work as the content of practice, then 'the care of and for' land and people and their inextricable relationship would be evidenced in practice" (Scott, 2018, p. 15). Taking care of the land and resources to pass on to future generations is both the essence of sustainability (United Nations, 1987, para. 3.27) and embedded in indigenous values around the globe. With these strong connnections it is unsurprising that indigenous wisdom has emerged as a theme in research into sustainability.

The role of hope

The fourth sub-theme to emerge from the sustainable practice and values theme is hope. This theme arose from different perspectives in several interviews. Some participants (Tom, Steve, Anu, Ava, and Harrison) felt that the issue of climate change is too big for them to have any influence. They were struggling to hold on to the hope of humans being able to respond in time. Other participants (Grace, Jo, Eileen, and Dorothy) felt more positive about the future: "*I remember just sort of general feeling of, quite optimistic I came out (of the workshop) with a sense of optimism which is quite uncharacteristic for me*" (Eileen, student). Grace also reports leaving the workshop feeling positive: "*I left the workshop with a feeling of enthusiasm and empowerment that anything anybody does in regard to climate change is positive, it will make a difference like it is worth doing"* (Grace, Educator). She went on to explain how she takes hope from doing small tasks. Dorothy also focused on the positive effects of doing small tasks:

> *It is kind of putting out to people small achievable things because it is too much otherwise. Everybody is too busy living to stop and change their lives completely you know but just one thing can be very important if many people did it.* (Dorothy, educator)

The participants seemed to be at different stages of understanding as to the size and urgency of the climate problem. Tom describes his desperation about the current situation and his personal challenge to keep hope alive:

> *In a time-poor, resource-poor, environment where the response is pushed into a "now" focus it is very hard to plan for what the future is going to look like and there is not potentially a lot of political buy-in to those possible future scenarios. I guess for me it is a challenge to think yes, there is hope.* (Tom, educator)

While interviewing, I noticed a strong relationship between the levels of hope and participant's' knowledge about seriousness of the climate situation. Tom, Steve, Harrison, Ava, Anu and Eileen all had a depth of knowledge, they had read up extensively on the subject. Both Ava and Harrison recommended books for me to

read. Eileen had worked in environmental services in the past and Anu mentioned she was an environmental activist. They appeared to have less hope for the future and seemed to be struggling to hold onto hope.

Dorothy, Jo, and Grace expressed the most hope. They were, not unaware of the issues but mentioned they were learning more about the topic through working with this research project. Dorothy states, "*I did not fully understand that until we started talking and I am sure the students do not either*" (Dorothy, educator). As an educator, she did not feel her students were fully aware of the climate emergency.

From these findings, I noticed that among participants, the better informed they are about climate change, the less hopeful they appeared to be. This may be just a coincidence in this sample, or it may be that those taking small actions are naïve about the enormity of the problem. This finding contrasted with participants reported feeling positive about the future after the workshop, indicating there must be something about the workshop delivery that supported people to feel hopeful. Perhaps the opportunity to talk through concerns with others or the understanding that we are all in this together? This identifies an area of work needed in future education. It is important not to be educating people to become less hopeful, hope remains essential in the application of Sustainable Social Work practice.

To teach Sustainable Social Work while holding on to hope and attending to grief (Macey, 1995) is an implication of these findings. Harre (2012) comments that success will come from a positive approach:

> If we are interested in advancing sustainability by working with people, rather than just enticing them to fall in line with the solutions we propose, then it seems critical that we do whatever we can to

promote a positive atmosphere in the contexts in which we operate. (Harre, 2012, p. 31)

Across all areas of social work, holding on to hope is a key practice. Boddy et al., (2018) describe this, "a sense of hope is central to social work practice. It provides people with a vehicle to envisage the future and strengths to deal with frustration, despair, trauma, and adversity in the present" (p. 61). The need for social workers to continue to hold hope in the face of the climate emergency is an implication of this research. A key finding here is that hope is an important feature of empowerment and remains central to all areas of social work practice.

The participants who talked about taking action in the interviews shared a hopeful belief for the future. It seems that the very act of taking sustainable actions, however small, encourages hope. From this finding, I argue that sustainable practice is a demonstration of hope in action. How this may happen in practice needs further considerations and is an area for development, which will need guidelines. This poses interesting questions about not only how social work education is educating on the climate emergency but also about how hope is being taught and supported in education. Lysack (2013) and Coates (2003) both recognise the role of social work education in environmental advocacy and education along with the role emotions have in motivating people on towards action. Lysack (2013) says that the role of educators is to provide an "engaging, morally compelling, social vision" (Lysack, 2013, p. 242).

It is the aim of this project to find out how to encourage participants to take transformative actions and make a positive contribution to climate solutions and adaptation. I designed this research to raise awareness of sustainability as one of the many solutions to climate change impacts on social work in Aotearoa. I argue that hope is an essential component of a sustainable future.

Transformative changes in attitude and behaviour

The fifth and final sub-theme is transformative changes in attitudes and behaviour. One of the key research objectives laid out in Chapter one was, "*to find out if education on climate change and sustainability can lead to transformative changes in personal and professional attitudes and behaviour"* (p. 18). The interview question asked directly was, "*Has becoming more aware of climate change, changed your attitudes, beliefs or behaviours?*" (Appendix E). Answers to this question were generally positive. Riah planted fruit trees after the workshop. Rachel started cycling to school with her children. Sonita described how awareness raised in the workshop inspired her to think about taking action:

> *Going to that workshop actually just sparked up the philosophical tikanga Māori and how can I translate that meaning into practice. So it just sparked it up again, it has always been sort of sitting there on the horizon but it is just been sitting at the moment. I need to start getting into some action with some actual real practice.* (Sonita, student)

Whether Sonita went on to change her behaviour is not known. It is clear from this quote that something she learned in the workshop "sparked" her motivation to take some action. Mezirow (1978) cites attitude change as the first step, leading to a change in behaviour later on.

Many of the participants had an interest in sustainability; some were already taking actions and others did so in response to the experience of the workshop. Table 7.4 presents the changes participants made since they raised their awareness of climate change impacts. The table captures the action they mentioned in the interviews.

Table 7.4 – Transformation in attitudes and behaviour

Participant	Action, attitude or behaviour change
1. Tara	Increased awareness of the issues related to climate change and global consciousness Recycling and brought a reusable coffee cup
2. Anu	Increased awareness of the importance of building resilience for the future and the role social work can play in supporting communities Supporting students to be placed in community development agencies Using reusable shopping bags
3. Jo	Became more critical of the media and its influence in selling consumerist ideals Using eco-friendly products Set up a group to educate colleagues
4. Nicky	Started to "think differently", and change behaviour such as turning off the lights when leaving the office Recycling paper in the office Encourage service users to grow food and do gardening for the health benefits
5. Sue	Encouraging service users to grow their own food Getting client involved in community gardens Talking to colleagues about the benefits of gardening and growing food for themselves and service users
6. Helen	Realise the importance of sustainability in day to day life Spoke with family and friends about sustainability More aware of rubbish, plastics and the need to recycle Recycling at work
7. Steve	Cycling as a main form of transportation Grows his own vegetables The family uses public transport More aware of global climate impacts issues

8. Serena	"Consolidated" and "validated" knowledge she had already Sustainable actions in spare time
9. Riah	Grows own food Encouraged colleagues to recycle and grow food Joined the Green party Learned how climate impacts affect those in poverty Learned how consumerism is wasting resources
10. Dorothy	Uses reusable shopping bags Reduce the use of plastics Supporting students to be placed in community development agencies
11. Grace	Left feeling hopeful Facts about climate impacts "dispelled myths" about her own expectations Questioning her use of resources Reduce the use of plastic Teaching sustainability to student Supporting students to be placed in community development agencies
12. Chloe	Shared learning with colleagues Conscious of the use of resources e.g. water Prepared her disaster survival kit
13. Tom	Aware of "my disposable living" Brought a reusable coffee cup Reaffirmed things he already knew Supporting students to be placed in community development agencies
14. Ava	Helps service users grow food
15. Charlie	Recycling in the office Planning to set up a garden for the service users

	Working with management to replace the paper in the office with electronic systems
16. Jane	Reaffirmed the knowledge she already had about climate change
17. Sonita	Understanding of relationship to social work Refreshed her sustainable skills she was taught as a child Intergenerational thinking, seven generations ahead
18.Harrison	More conscious of resources he is using especially transport and power Looking to buy a bike
19. Eileen	The importance of caring for each other Cycling children to school More aware of her use of resources Started growing food Reflected on the role of government and big systems on climate change
20. Sam	Encouraged to continue current sustainable actions, for example, growing food and composting Trying to encourage others to be sustainable. Spoke with family and friends

It appears from these findings that many of the participants took some form of action. Although they may be small local actions, they followed reflection on the impacts of climate on social work in their personal lives or community. Some took sustainable actions in their professional lives following the workshop. These findings illustrate the point made earlier, that there seem to be a challenge to sustainable practice in social work practice. This may be due to lack of resources or understanding from colleagues or management to support sustainable initiatives, or simply that they do not see the value in sustainable actions because they lack understanding and education on the importance of the climate emergency.

Conclusions on sustainable values and practice

Overall, the interview findings for this first theme have demonstrated a willingness by participants to take sustainable actions in their personal lives. There seem to be challenges in bringing sustainable practice into their professional practice. The findings show that by adopting sustainable practice and values, participants were encouraged to understand sustainable resources in practice, highlighting the importance of using local resources in the community to counteract the influences of corporate consumerism while identifying the nature of privilege. The findings also highlight the value of indigenous wisdom and hope as key attributes to Sustainable Social Work offering practices such as learning your Pepeha (to explore and acknowledge ancestral roots), displaying manaakitanga (to embrace new ideas and be hospitable and kind to fellow beings and Earth herself) and taking sustainable actions, however small they may be.

Food

The second most prevalent key theme to emerge from the interviews was a consistent reference to food, growing food at home or in community gardens, growing food with service users or passing on gardening knowledge and skills from one generation to another. There were also concerns about the quality of food and food security.

Many participants expressed a passion for gardening and were growing their own food. Grace mentioned how she loves gardening, "*I'm really into gardening so I grow a lot of fruit trees and nut trees and you know harvest those*" (Grace, social worker). Jane also grows food and practices organic gardening. She sees it as a connection to the wider environment and role modelling for her children:

> *I do a lot of gardening and stay away from pesticides; I try to grow things quite naturally. That broadens out to how we look after our environment, our waterways and just try to pass that on, just making*

> *them (her children) aware that what they do does have an impact somewhere down the line.* (Jane, student)

Charlie shared how she enjoyed taking a group of children on a trip to learn about food and the environment, "*it was a really good thing to talk to the kids about that we could only go at certain times and pick the food, I think we picked cherries, tomatoes and strawberries and stuff they had there*" (Charlie, social worker). Sue describes how she is able to grow food on a budget:

> *A lot of people probably think oh well its gonna cost me a lot of money like a lot of the healthier lifestyle cost a lot of money, like eating healthy food, but we can actually grow your own veggies.* (Sue, social worker)

Here Charlie, Sue and Jane describe the benefits of passing on the knowledge of growing food (sustainable skills). These examples support the earlier findings on the benefits of social workers role modelling and teaching sustainable skills. This finding also challenges the need for privilege and wealth in building community.

Across the interviews, the benefits of growing food were prevalent, especially the health benefits of having good food grown organically and the physical health benefits of gardening for exercise. Sue went on to describe some of the physical and mental health benefits she has seen from encouraging service users to grow their food:

> *They actually have more energy, more physical kind of activity. Rather than thinking, oh I have to go to the gym well this is another form of exercise and it is therapeutic and you are just out there. So it is helpful with people with the mood disorder, its help with their depression, help with their anxiety cos they're out there with their community. They're talking to people socialising with people so yeah. It does all have an impact we probably do not realise it.* (Sue, social worker)

Food security is a key concern, especially for people on lower incomes, so teaching service users how to produce food will undoubtedly be useful in a sustainable future.

Service users growing food

As outlined above, several social worker participants were engaging service users in growing food in both their homes and community gardens. Helen commented on her observations of a service user she works with growing food. "*No, it is not expensive and you feel good about yourself. You can do good, it is not only farmers that can grow vegetables. It is straight from your garden to you. It is a beautiful thing*" (Helen, social worker). Steve described how service users he works with enjoy having access to a community garden:

> *We run a community garden group here, once a week…. and that's for some of our people, that's really good, it actually gives those skills on how to grow your own food. See how it is done, it is not actually that hard and they enjoy it. They enjoy it cos its time away from stuff they have got to cope with. It's also giving them new skills, seeing other people, you know.* (Steve, social worker)

Sue also talked about how through gardening, service users not only gain gardening skills but also a social connection with the local community:

> *I hooked up with the community garden, where they actually go there have their own plot of the veggie garden they look after. So that works quite well actually going there meeting people they socializing they learning different skills so that's a different kind of skill.* (Sue, social worker)

Ava can see how growing food is healthy for the client and their children, to connect them to the environment instead of computer screens:

> *Many (service users) have gone on to grow some vegetables of their own and they love it and kids, coz our service users have little children, they can see that connection with nature, they lift their*

heads up from looking at computers and looking at mobile phones. (Ava, student)

Overall, participants who encouraged service users in growing their own food described positive experiences. The practice encouraged not only skills building but also a connection to community and health benefits on a budget. Shepard (2013) supports the idea that gardens can be spaces for social and community connection and ideal spaces for social work students to learn about "sustainable development practices" (Shepard, 2013, p. 133). This is an idea that may be useful in Sustainable Social Work education to encourage social work placements in community garden settings to support sustainable skills and social connections with the land and community as well as the related health benefits.

Food security

Food security emerged as a sub-theme of the Food theme. Participants expressing concern about the impacts of a changing global environment on the availability of food. Sonita mentioned her interest directly "*I've got a real interest in food security and agriculture globally*" (Sonita, student). Chloe identified her concerns about the impacts of a slowing economy on service users' food insecurity and further inequity:

> *Straight off, poverty will be on the increase because fewer jobs and a lot of our families are already lowly educated. They gonna struggle just to get a job and the jobs they'll get will be low paid and so if most of the money goes to pay for rent that will leave very little for food. Well, there is gonna be people with plenty and people with nothing.* (Chloe, social worker)

Many participants were worried that there are not enough resources and skills to grow food to feed everyone in the country, placing reliance on an increasingly precarious global food system. Teaching service users how to grow their own food may revive skills that have been lost and will support resilience. Social workers

could have a role in raising awareness about the importance of sustainable food practices. These interventions can be cost-effective and appealing to service users.

The main challenge with growing food is that it is a small and long-term solution for some people. It does not address immediate food needs and is not available to those without access to secure land. When planting trees for food, gardeners need to be aware of both the period needed to produce food and the predicted changes to climate in the location and lifetime of the tree, to ensure the long-term security of the food it produces. The social work practice role here could be to connect people with the land and encourage skills sharing around growing food.

Conclusion on food

From the second key theme on food, it is clear that growing food provides a connection to the land, provides a healthier diet, has physical and mental health benefits, develops community connection, builds resilience and can help social work students to understand wider global connections between resources and sustainability (Friel, 2010). Kaiser et al., (2015) also promote 'food justice' as a medium within an eco-social perspective to teach social work students about environmental issues (Kaiser et al., 2015).

Growing food is only part of the long-term solution and limited access to available land can be a barrier for service users wanting to grow food. The findings support the literature in that social workers can have a role in supporting service users to grow food (Mama, 2018; Shepard, 2013). Engaging with community gardening is mentioned both in the findings from Sue, Ava, Steve and Charlie and across the environmental social work literature (Gray & Coates, 2012: Mama, 2018: Norton, 2012: Shepard, 2013). "Community gardens have been shown to improve communities and are perceived by gardeners to provide numerous health benefits, including improved access to food, improved nutrition, increased physical activity and improved mental health" (Norton, 2012, p. 306). Growing food is only part of the solution and does not suit everyone. However, as everyone needs to eat, food

in many cultures brings people together, which may offer a way for people to create their own solutions to food security and help to develop community resilience.

These findings provide a contrast to previous concerns about privilege, where participants raised the idea that healthy food is only available to those with money. In this theme, Sue and Helen highlighted that growing food does not have to be expensive if you have the skills. This again supports the earlier finding that in order to be sustainable people need knowledge and skills.

Education

Education emerged as the third key theme in the interview findings. This is perhaps unsurprising as it addresses the two parts of the second research objective. "*To find out if education on climate change and sustainability can lead to transformative changes in personal and professional attitudes and behaviour" and "to find out what needs to be taught in the social work curriculum in order to prepare the next generation of social workers to adapt and cope with the climate emergency"* (p. 18). As a social work educator, I am especially interested in education. Education is integral to the design and is the essence of this research. Harrison agreed: *Of course, the environment is going to play such a huge role in social work in the future it just seems sensible to participate, to learn a bit more about it now* (Harrison, student). The overall sense from the findings was that education on sustainability and climate change should be included in the future social work curriculum, with participants offering ideas about how, and what could be included.

Educating themselves and others

The participants felt they needed educating in the first instance and that this would then enable them to educate others on the impacts of climate and sustainable practice. This finding is supported in the literature by Hetherington and Boddy (2013) who note that as social workers are engaged with the most

disadvantaged groups in our society, "they need to educate themselves and others about climate impacts and the opportunities for micro and macro practice interventions" (Hetherington & Boddy, 2013, p. 54). The connection between climate impacts and social work is an emerging subject in the social work profession and participants were keen to learn more. Sonita expressed her interest: "*I hadn't heard of climate change in social work so I'm curious... I was wondering if there were new fields of practice. Could there possibly be new fields of practice was this one of them?"* (Sonita, student).

Riah describes how she felt about climate change prior to attending the workshop, "*before the workshop I had been thinking about climate change seriously but I did not know what to do"* (Riah, social worker). Grace commented that once you know about these issues you could no longer be ignorant:

> *The good thing is that once you're aware of something you can't be unaware of it anymore. You know you've brought it perhaps from an unconscious level into a conscious one or perhaps it is new information. But once you know you can't really unknow it. You can ignore it but it still actually filters through to you. But you are then aware that you are ignoring it so it is good in that way.* (Grace, educator)

These examples illustrate the participants' concern for the environment and their curiosity and motivation to learn more. They were specifically interested in how the environment relates to social work and understand what contributions they can make through their social work practice.

Alongside attending the workshop, many participants were educating themselves on climate change and sustainability, through reading, social media, the influence of friends and family. It is worth noting that no one mentioned learning about sustainable concepts or climate change through their social work education or practice. This finding is consistent with the findings of Shaw (2011) who found in his research that "*over two-thirds of the respondents (67.56%) stated that their*

social work education did not include discussions of the natural environment" (Shaw, 2011, p. 15). Raising awareness through education are key actions for this action research. I wanted to invite people to bring climate change and sustainability into their level of consciousness and then take some action.

Knowledge transferred from the workshop

I was interested to see how much of the information from the workshop transferred into later action. To this end, it was important to understand which information, if any, they had retained. This would help me to see what works and what does not.

The question "*what do you remember from the workshop*" was asked directly in each interview (Appendix E, Question 2a). As expected, different participants remembered different things from the workshop. Eileen remembers feeling more informed, "*I felt more informed and I could see the relationship between social work and climate change a lot more"* (Eileen, student). Sam described how she remembered the YouTube clip "*the short video that was shown that was pretty interesting to see. It makes you really realise how things are changing in the environment and it is all caused by us human beings"* (Sam, student). Harrison also remembered the YouTube clip, as he was familiar with one of the authors.

Ava remembered the picture exercise raising her awareness of sustainability:

> *Yes something that stood out for me was your suggestion for us to create a picture of a sustainable eco-friendly dwelling and just by doing it, just by thinking where we should put, let's say stock, where shall we put trees and vegetables, what parts of the property. That wasn't so straightforward so that exercise alone was very eye-opening. It is good to talk about that but when it actually comes to doing it and putting it on the paper.* (Ava, social worker)

Both Tom and Sonita described what they remember most were other participants. Tom said, *"To be completely honest what really stood out was one of the other*

participants". He was referring to a participant who had been very vocal in his group. Sonita noted that she realised she was getting different things out of the day from the other participants "*I was really interested in the people and we were there for the same reason but we had different things we wanted out of it. That was interesting. I was sitting right next to a lady and we had two completely different takes on almost everything that we went through*" (Sonita, student).

These were interesting observations from an educator's perspective. When delivering the workshop, I thought the participants were receiving the messages about the importance of climate change impacts on social work practice. The examples here show that each person interpreted the new knowledge differently, depending on their prior knowledge, experience, their openness to learning and interest in the subject. Demonstrating a social constructivist epistemology of knowledge generation among the participants. That said, despite the three to six months gap between workshop and interview, all participants remembered something from the workshop. These elements are important to consider when designing a future curriculum on Sustainable Social Work, this point is discussed in more detail in Chapter Ten.

Social work education

Social work education is the third sub theme for education. Serena described sustainable social work education as "*paramount*". Others mentioned that teaching students the connection between climate change, sustainability and social work they could use that knowledge to go on and teach others, including colleagues and service users. Sonita notes a conversation she had with fellow students and how she educated them on the connection between the environment and social work practice:

> *Catching up with some of the students, and they mentioned "what's the environment about?" Coz that's how they look at the environment. I said what do you think it is about? They said it is about the land and I said, why is it not interesting to you, and it was like oh, and it*

wasn't until maybe 15 minutes later, it was like oh I never thought of it in that way. (Sonita, student)

A few participants thought that social work education should address how all things in the global environment are connected. Livholts and Bryant (2017) agree that social workers need to understand the connections between global and local activity. They assert, it is important for social workers to understand the influences of global and local conditions to the point that they advocate for the development of "glocalisation" as a "theoretical and methodological framework for social work" (Livholts & Bryant, 2017, p. 3). I discuss this theme in more detail next, when looking at exactly what needs to be in the future social work curriculum.

The future social work curriculum

The final sub theme for education is the future of the curriculum. I asked participants directly for their ideas on what to teach the next generation of social workers (see Appendix E, question 7). This finding also relates directly to research objective two on education (p. 18). A range of suggestions was offered, with the following themes emerging. Table 7.5 present these in order of occurrence.

Table 7.5– Future suggestions for a Sustainable Social Work curriculum

What to teach future students on Sustainable Social Work.
1. Critical connections – understanding macrosystems in relation to social work practice in Aotearoa 2. Understanding resources 3. Practice skills in the real world 4. Deliver Sustainable Social Work teaching and values across the curriculum 5. Solutions and hope

The five suggestions for a future social work curriculum show a range of perspectives from global to individual, including practical skills along with hope and support for social workers. I look at each suggestion in this section.

Critical connections – understanding global and international climate impacts and the connections to social work practice in Aotearoa

The most common point made by participants, was the next generation need to understand and be able to assess critically the connections between international activity and the Aotearoa context. The most important aspect will be the impacts on social work service users. Steve puts this into social work language when he talks about the micro and macro perspectives:

> *I think we need to give them a more global idea of the world. I think we tend, especially in social work, to give them a very narrow view of the world. It is almost a very narrow view of New Zealand. They need to learn more globally, have a much wider understanding of the world and how it interacts. We talk about micro and macro. We don't go any further than this country, and yet things that impact on this country we have absolutely zero control over.* (Steve, social worker)

Jo elaborates on Steve's point by saying the current curriculum focuses too much on New Zealand:

> *I would think that those global scale discussions are beneficial but I'm not New Zealand born though. The current New Zealand curriculum for social workers is strongly based on local knowledge. So me personally I love those international perspectives on practice.* (Jo, social worker)

Steve and Jo understood the connections social work has to global systems and were both keen for education to teach a broader perspective outside of Aotearoa.

Nicky explains the connections and agrees that social work training needs to change to accommodate the global picture:

> *I think at the outset when social workers are trained they need to learn about the globe because we are all connected, about the land, the context of water supply, the energy within in the planet, how it's shared how different communities use or abuse it and so on. So how basic needs are met at a global level and how that is connected to the local context and the local network and the impact on that, that sort of thing.* (Nicky, social worker)

Tom takes this point further when he explains the importance of critical thinking in practice. He feels that we need to teach students how to analyse information:

> *They have to have the ability to suss-out the whole range of contributing factors that will positively or negatively affect them and then be able to evaluate those. I think you can teach it (sustainability) and the compelling need to inquire and critically assess the information that you are gathering. To do that from a wide range of sources and then kind of play with those connections.* (Tom, Educator)

Dorothy felt that unless students are taught these connections, they may not make the links independently and the bigger picture implications will be lost:

> *I think people have to make the connection 'coz I think the thing that I am realising is I don't make those connections so unless those connections are actually highlighted and taught, people won't make the connection. They will be in the micro vision of what is happening in front of them rather than pulling back and seeing that actually there are reasons for this in a bigger and wider picture.* (Dorothy, educator)

This point highlights the need for social work education to include critical analysis on the climate emergency and sustainability. There is a focus on

encouraging students to look outside of their immediate experience and to question the role global systems play in the climate emergency on Aotearoa social work. To understand these connections for future practice, teaching must capture the global context, resources, weather systems and how the impacts of climate influence international economies.

Understanding resources

Understanding resources appeared consistently as an area of teaching needed. Participants felt it is important for students to understand what resources are, how they are distributed, how to use them sustainably and who controls them. Steve takes a critical perspective on the limited distribution of resources in the world, which he feels may result in an influx of people seeking refuge in Aotearoa:

> *I think we need to let them be very much aware of why certain parts of the world are so unstable, I'm thinking Africa and the Middle East because it is not just about money and power, it is about control of resources. It is about controlling the forest it is about controlling the rivers, because out of there comes the way of living, especially in the Middle East. You look, we are going to get people coming from those areas, and we already have. More and more often they will be coming because of wars about water, wars about territory about controlling what is left of the resources.* (Steve, social worker)

Chloe concurs with his view and feels that educators need to be honest with students about the problems they will be facing, about how the distribution of resources will unfairly impact service users:

> *I think we need to first of all just be straight up and share with them the problems that we face now and also the potential of those problems to only increase, not decrease, in future with the impact of other problems. So there is gonna be more people in the world, fewer resources and those resources still have to look after all the people, you know, that's the equation.* (Chloe, social worker)

Participants suggest that students need to be taught about the unfair distribution of resources globally, how limited resources will be available to service users in the future and as a consequence, social workers will need to learn the skills to help service users utilise limited resources more sustainably.

Practice social work skills in the real world

Within the theme of resources, participants talked about the importance of teaching practical skills to ensure students know how to support people and their communities to become more resilient. Sue offers solutions and suggested that students are taught how to best limit their use of resources to benefit service users. "*How we actually utilise these resources, the best you can, that is gonna to benefit the client*" (Sue, social worker). She highlights the health benefits of teaching students how to be creative with resources:

> *We can actually teach about how to run a sustainable household like the electricity, with the water, how to keep your house warm like using curtains and whatnot around the house. That's all going to be helpful they all going to have a healthy home which means physical health and mental health.* (Sue, social worker)

Anu felt that students need to actually practise to learn:

> *Support the students to be going in with their eyes open to a certain extent. Of course they're not really gonna have that until they actually do it, but as much as possible to build a picture of the kind of pressure that's gonna be on them to start their practice.* (Anu, educator)

Therefore, teaching students in sustainable field education placements will be important preparation for going into practice in the context of sustainable practice. As highlighted in Chapter Three, sustainable skills and social work roles can be an extension of current practice already taught in the social work curriculum, with the added focus on disaster management and food security. Continuing professional development (CPD) for social workers in practice will be

required for sustainable teaching to become a reality. For students opportunities for placements in Sustainable Social Work will help build on their sustainable skills taught in class and apply them to practice.

Sustainable Social Work teaching and values integrated across the curriculum

Many of the participants noted that Sustainable Social Work could happen in different environments, integrated across the curriculum. A few participants suggested, an inquiry based learning approach maybe relevant as it encourages students to have a deeper understanding of service users' issues allowing them to authentically share these skills and support service users in practice.

Steve said more time is needed on teaching the topic. "*I don't think it should be just talked about for one lecture session or something you need a whole semester at least, definitely" (*Steve, social worker). Anu extended on this idea when she said that issues of sustainability could be integrated across the core teaching courses in order to reach more students, "*I actually wonder whether it is better maybe, or more able to reach more people if it is incorporated into the core social work papers"* (Anu, educator). These points highlight the need for an integrated approach to teaching sustainability across the curriculum. Also incorporating in the core values of social work teaching. It would be disingenuous if teachers and institutions were not also role modelling sustainable values in their business practice. Therefore, living sustainable values both personally and professionally is an essential approach to teaching sustainability.

Solutions and hope

The final suggestions on what we should teach future students was examples of solutions to demonstrate hope. Participants felt that giving examples of solutions from around the world is helpful and displaying how small changes can make a difference in the current systems will give people hope and encourage action. Steve described how he sees the value of projects that are working worldwide:

> *What other people are doing worldwide, I think, to be encouraged by what can be done as a collective, I think that would be really good for students to see. To see what changes have been made in the past across the world by people getting together and creating change, I think that would be something that would give people a lot of hope and be involved more.* (Steve, social worker)

Encouraging students to have hope for the future was a key suggestion for future teaching by Grace who described how small actions could make a difference:

> *Each person can take actions, however small, that means they will contribute to decreasing the negative effects of us living as we are now. If we are looking at that on the micro-level then having the conversations about it and then joining with other people and then having the opportunities to choose differently is very, very empowering. If it is empowering in that area of your life when you are feeling very disempowered then that spreads to engendering hope…* (Grace, educator)

Participants felt that hope is important to keep people engaged and able to act. Hope is also identified in the literature as a key area in social work practice, Boddy et al., (2018) describe the role of hope can have in social work practice:

> There is evidence to suggest hope in its many forms can give people the ability to cope, resulting in a sense of renewal or the development of new strategies to achieve goals, peace of mind, improved quality of life and better physical health and strengths. (Boddy, et al., 2018, p.589)

Once people get a sense that they can influence change it encourages them to take positive meaningful action to become part of the solution, as opposed to focussing

on the enormity of global climate emergency, which can lead to feelings of hopelessness and ecological grief. The role social work has in acknowledging and supporting those experiencing ecological grief needs to be anticipated as part of the future landscape for social work education (Hamerton et al., 2018). The social work profession already has a well-developed mechanism of support through the regular practice of supervision. This can be adapted for support with peers and students experiencing ecological grief, using models of peer or group supervision as a means of sharing concerns for the ecological environment, and seeking feedback and support in processing associated grief symptoms. Students can then translate this learning to support service users with fewer resources.

It is easy to get caught up in the negative impacts of climate change and the enormity of the task. Social workers need to be sustained as a resource to the community, to hold hope, offer support and build resilience. Harre (2012) makes a relevant point to keep in mind:

> Sure we want to save the planet, and that is a serious task. But we've still got to get on with life as we do it and life is about laughing and enjoying each other and feeling good. Without that, what is there to save? (Harre, 2012, p. 8)

For the profession to be active participants in adaptation to climate change it is important to maintain a hopeful and a positive view of the future. This was discussed in the workshops along with the personal perspective of holding onto hope while experiencing symptoms of ecological grief. By role modelling sustainable values, social workers and educators are demonstrating hope for the future through their practice.

Reflecting on Education

Education was an unsurprising key theme, given that the research objectives set out to find ideas about educating future generations of social workers. In agreement with the literature, participants in this research all wanted to see climate change and sustainability incorporated into the social work curriculum. Education for social workers on sustainability and climate impacts is highlighted extensively throughout the literature (Boetto & Bell, 2015; Harris & Boddy, 2017; Jeffery, 2014; Kaiser et al., 2015; Miller & Hayward, 2013).

Research by Nesmith and Smyth (2015) is particularly relevant as their findings were similar to these, discussed in the literature review (p. 59). However, they do not mention practical solutions or hope, which these participants mentioned as essential elements of sustainable social work practice.

Dominelli (2012) in her work on Green social work advocates for policy development in the curriculum. Policy was not mentioned in these findings in relation to the curriculum, but did emerge as a key sub-theme in the form of "macrosystems" in the next theme, demonstrating that participants did consider policy. The overall suggestions offered by participants in this research were very similar to the findings in the international literature; these connections are discussed in Chapter Ten.

Macrosystems

Macrosystems appeared as the fourth key theme of the interview findings. I use 'macrosystems' as an umbrella term to describe how participants understood the bigger systems connections and influence of climate change impacts on social work practice. The three main macrosystems identified in the findings were government policy, the economy and the influence of multinational corporations. Tom expressed frustration with the lack of action in the macrosystems, and he talks about revolution:

We need practical solutions to be creating better environments in the mezzo while waiting for the necessary structural changes in the macro to happen or it is giving up on ever having any huge macro-structural change. So the revolution is not going to happen. Let's make our own revolution let's actually act and live differently as a community. (Tom, educator)

Tom uses ecological systems theory here, as a lens, to explain his understanding of the issues. It is difficult to see in the written words here, but in the interview, he expressed a depth of feeling and frustration about the lack of action from the government. His comments echoed the feelings of frustration from many of the participants who were worried about the lack of action by big systems especially the government and corporations, highlighting the urgent need for practical solutions.

Role of the government

Many participants wanted to know what the government plans to do about climate change. There was an expectation by some that the government will make policy to solve the problems of the climate emergency. Eileen explained how she once expected that the government would take appropriate action to solve the problem but now, she is feeling sceptical:

I have looked at the state to have more of an influence on social affairs and things like that. But actually, particularly the governments that we have at the moment, it is just sort of dawned on me that actually, they're not going to step in. So all of those socialist ideals that I had, have been kind of shattered really. I'm very interested in politics and … something that I realised … it is more about communities to save ourselves. (Eileen, student)

Others expressed an interest in how the government is going to act on climate issues. Nicky asserted that the government needs to have creative solutions:

> *…at the government level … there is a need for a change in the approach, in order to address issues that are likely to emerge in the future they have to allow for a more practical approach that is more liberal rather than being so highly regulated, which limits creativity.* (Nicky, social worker)

At the time of the interviews in 2017, the National Party was in government and had been heavily criticised for its lack of action on climate change (Cann, 2017). Participants seemed to echo this critique. At the time of writing, a Labour, Green, New Zealand First, coalition government is in power and they have made considerable changes to the carbon goals for Aotearoa including the Climate Change Response (Zero-Carbon) Amendment Act 2019, which passed into law in November 2019. The implications of these changes are still to be seen.

The role of the economy

The influence of the economy on employment, housing, food systems, and policy, were highlighted as themes by several participants. Anu was frustrated with the growth model not being sustainable, "*the economy is based on capitalism which means we have to create growth all the time, it is not possible, it is not sustainable*" (Anu, educator). Grace contributes to this point with her concern about the pace of growth and its effect on our communities:

> *…the pace of growth, the motorways that we are building that's reducing the amount of land that people have to grow and the busy lives that people are leading that's reducing the amount of community that they then connect with, etc…* (Grace, educator)

Charlie describes her frustration with greed and the housing market in her city splitting up her family:

> *The … housing crisis it is all about you know, getting rich now and that's what, you know my children are thinking they have to move out of [the city] because they can't live here and have children in [the city] and buy a house. They have to choose, and why should they have to*

> *choose, you know, and that's all about our greed.* (Charlie, social worker)

In general, the participants understood the paradox around how the economy is central to the success of Aotearoa as a nation but pressures the growth model add to the climate emergency and the transition to a sustainable future.

Reflecting on this observation, the economy is a human-construct, designed to keep the flow of consumer goods and money moving around the world. If the environment becomes so damaged that air, water and weather systems can no longer support life on Earth then in the long term there will be no economy (Gilding, 2011). When the government only uses measures of how well a country is performing though economic performance (Heinberg, 2011) this puts too much focus on the needs of the economy over environmental needs. In Chapter Three (p. 65) I discussed the danger of taking a 'shallow ecological' perspective which makes assumptions about how the environment is only important in its role to service the needs of human beings.

Role of multinational corporations

Some participants identified the role and responsibility multinational corporations have in creating consumerism. They were just beginning to make these connections between the consumer economy and environmental impacts. Dorothy, for example, was just starting to understand: "*those connections and consequences … of consumerism …. I haven't been as conscious of, I'm just at the beginning of understanding really what you're talking about*" (Dorothy, educator). Serena, in another example, expressed how she was keen to learn more about how the different companies are responsible, to help her make informed consumer choices:

> *I'm fascinated by which multi-national corporations are responsible for a lot of the bad things going on. I guess I'd like to learn more about that. I would like to be more aware, yeah I guess it comes down*

> *to shopping choice but being fully informed about what I am buying all the time.* (Serena, social worker)

In contrast to Dorothy's and Serena's emerging awareness, others were frustrated about the role of multinational corporations putting pressure on people to consume more and more, creating environmental problems. Ava was very critical as she describes her frustration with the influence of multinational corporations on human behaviour, she said:

> *Human-beings for instance never wanted Coca-Cola but Coca-Cola goes to different countries and pollutes rivers and you know water supplies and produces the horrible toxic drink that is highly addictive. Then what about the disposal of the bottles and things like that? You know you did not want that, I did not want that. If I could have my own way I would have chosen completely different but multi-national corporations are directed by money so yes they do consist of humans but they're thinking their philosophies, nothing human of it. It is just very greedy …* (Ava, social worker)

Participants expressed frustration about greed as a motivation for multinational corporations to pollute the environment. However, interestingly, no one mentioned the role of the consumerism or whether they personally felt they had any power to make changes as a consumer. Research by Ivanova et al., (2016) highlights household consumption as a key issue, describing "households with their consumption contributing to more than 60% of global GHG emissions and between 50% and 80% of total land, material, and water use" (Ivanova, et al., 2016, p. 526). Highlighting the power of marketing to manipulate people to consume more and the consequent damage this has on the environment. This raises questions about how statistics blame the consumer while ignoring the issues of corporate power and marketing manipulation. Alternatively, should politicians bring in legislation to protect the consumers and the environment from manipulation through voracious marketing? Time will tell if the introduction of

the Zero-Carbon Act into legislation has any positive impacts for the environment.

Reflection on macrosystems

In 2017 at the time of the interviews, the New Zealand government was being critiqued by experts in the UK for not going far enough with its emissions targets to address climate change (Macfie, 2017). This sentiment echoed at the time by the New Zealand media. Stories included the case of law student Sarah Tomson (2017) taking the government to court for not setting emissions targets to a level that would address climate change, consequently limiting young people's opportunities for a sustainable future (Cann, 2017). Since then there has been a global rise in youth climate activism (FridaysforFuture, 2018; Thunberg, 2018; School Strike 4 climate, 2018). Wallerstein et al., (2013) describe the current environmental crisis as a symptom of the system breaking down. He sees this era of crisis as the beginning of the end of capitalism (Wallerstein et al., 2013).

The participants were justifiably frustrated with the lack of action by the different macrosystems. It is difficult to know whether the media at the time was influencing the participants or the participants were reflecting the general mood of the public, which, then being picked up by the media. They felt it was falling to the community to act.

While the participants were interested in what the government is doing about climate change. It is important to remember that when people question what the government is doing, social workers also need to realise that statutory social workers are part of the government and controlled by government policy. Government agencies employ social workers, such as those working for the district health boards (DHB), correction facilities, child protection and the Ministry for Social Development. The question social workers now need to ask is what role will they have in supporting those already struggling with fewer resources considering their place in the statutory system? Legislation may need to bring in interventions such as carbon tax, and fuel price increases, which will result in higher food prices.

What will be the government's responsibility be to support social work service users? A new role for social workers in this context will be to advocate for service users in addressing the potential for further inequities which climate legislation may create.

The relevance of climate change impacts to social work in Aotearoa

The fifth and final theme from the interview findings for cycle two was the participants' understanding of the connections between climate change and the role of social work. Many participants, before engaging in the workshop, were not thinking about climate change in relation to their professional social work lives. Harrison explains:

> *I kind of couldn't see the connection between social work and the environment, I have heard of green social work and … at first, I couldn't see how it works. Once your presentation got rolling you started talking about different things you can see how it is really going to impact upon the people that we as social workers are going to be working with it.* (Harrison, student)

Nicky also did not see the connections initially and comments:

> *I did not think of it in terms of social work, until I thought about it some more and I thought these problems that they're facing now, these problems could ultimately happen very soon depending on how well we take care of our world.* (Nicky, social worker)

This theme demonstrates that the workshop raised awareness of these connections for the participants. Ava reflected on the relevance of climate impacts to the role of social workers' support for service users: "*I think it is incredibly relevant because if we are talking about let's say housing for instance, in terms of climate change if there are areas that are prone to flooding that will affect service users*" (Ava, social worker).

Anu gave an example of how her organisation has supported a student in a community development placement, hoping that this may make Sustainable Social Work popular amongst other students:

> *I had a student placed with the (agency name) exploring the opportunity of building a community garden and things like that. But … I think we need to look very widely, because if students had those opportunities then other students will be interested and make sense of it in a social work sense because everything is social work.* (Anu, educator)

After attending the workshop, participants understood the roles social workers can play in supporting service users and communities to adapt to climate impacts. During the interviews, participants identified the following areas as directly relevant to the social work role:

- Disaster management
- Sustainable skills in practice
- Community development

Only a few people described being able to make the connections independently of the workshop. This point is significant, as it confirms the role education played in raising awareness of the relevance of climate impacts and sustainability to social work practice in Aotearoa.

Social work role in disasters

The most commonly mentioned role for social work was around disaster management. Tom noted that disaster relief is something social work can do in practice. Grace noted how climate impacts and disaster are connected:

> *The extremes, the disasters that people are experiencing through climate change, so the floods and the fires and you know at those extreme edges but in the middle everything to do with how we live are impacted by climate change. I guess you can just go on connecting things indefinitely.* (Grace, educator)

Jo described how her agency is preparing to take a role in disaster management:

> *I don't know the exact title but the disaster management act or something had changed last December and (agency name) have to be involved in a disaster recovery I think. It is not management as much as prevention and preparedness. It is stated that the (agency name) have to be involved.* (Jo, social worker)

The role social workers can have in disasters is documented in the Aotearoa literature by Adamson (2014) who writes about the social worker's role in resilience building and the importance of social work skills and knowledge in education to prepare social workers to respond to "post-disaster stress" (Adamson, 2014, p. 72). Alston (2013) also identifies disaster response as a social work role. Hay and Pascoe (2018) note that the role social workers currently play is invisible to the public, due to misconceptions about the social work role promoted in the media. More work is needed on the role social workers play in disaster management.

Sustainable skills in practice

The second role identified by participants was a role of sustainable skills, although few could see this happening in their workplace. For those that did identify sustainable practices, it mainly involved recycling, teaching service users how to grow food, educating and discussion with colleagues. Table 7.3 presented earlier (pp. 168-171), details the sustainable practices they observed in the workplace. Chloe started to educate her work colleagues on disaster management. Grace started including sustainability into her teaching, sharing this example:

> *With students when they are planning projects and things, I ask them to consider the materials that they will be using and the ongoing effects for people. Will they be sustainable? Are they things that people can easily use in their own homes, for example just that kind of recycling and composting stuff? You know when you are teaching people to grow things which students are really quite fascinated by.* (Grace, educator)

Jo located the sustainability officer at her place of work and set up an education day for her social work colleagues. Others saw the connection in relation to their service users. Steve, Sue, and Riah supported service users to grow their own food and get involved with a community garden, whereas Charlie made plans to set up a community garden following the interview. This idea arose during her interview when she said:

> *We should get a garden going for our mums who live here: maybe they could even sell the product to us as staff. I'd love to be able to go down and say actually can I get a bag of beans for my dinner tonight and then put that money back in.* (Charlie, social worker)

In contrast, the sustainable practice is yet to emerge in other workplaces. Steve illustrated this point in his workplace, saying, "*there's an over-reliance on paper … despite having a very sophisticated computer system, we still rely on paper, no one turns their computers off at night, just a very simple things*" (Steve, social worker).

Both Sue and Sonita commented that if there was going to be consciousness raising at work then the service users need to see sustainable practice happening amongst staff. Sue spoke about developing creativity with resources in both personal and professional lives:

> *Got to be creative with the resource, we also have to practise from personal levels as well. You can't just go into practice at the professional level and say well look, you best to do that but then not be able to go home actually doing it. All of this actually impacts us all really. So the sooner we actually start learning how to utilise resources the better.* (Sue, social worker)

Being sustainable requires not only an understanding of the issues but also a commitment to act and role model sustainable actions to others. It is difficult and,

I would argue, hypocritical to ask others to take care of the Earth's resources in a sustainable way if staff are not role modelling these actions as well.

Asking all social workers to adopt and role model sustainable practice, in not only their professional lives but also their personal lives, may pose potential barriers to Sustainable Social Work. Requiring a significant shift in social work education and practice. Hence, the aim of this research is "*to transform the social work response to climate change in Aotearoa, using educational action research*" (p. 18). It is a lofty but necessary ambition if Sustainable Social Work practice is going to take hold across the profession in Aotearoa.

The 'sustainability check'

The 'sustainability check' was presented during the workshops and discussed in Chapter Five (p. 124). Each participant was asked if they thought it would be a useful tool for practice. Grace gave a positive response:

> *Absolutely I do! I think that that kind of framework helps students shape their practice …… if they have tools that they can name and be aware of it, and that's what tools are really aren't they? They are filters through which students view particular context and situations and … I do! I think that would be really, really helpful.*
> (Grace, educator)

Tom thought it had its merits if people were clear about the definition of sustainability, but he was wary of people being able to give themselves a "*sustainability tick*" (Tom, educator) while still producing waste in other areas of life. Harrison agreed and said he would support it if it came with some training. Highlighting the need for CPD.

The educators and social workers thought the 'sustainability check' was a good idea. However, the students were reluctant to add more work to the curriculum. Sonita said "*I'll be honest with you, one more thing to think about and I can't do it.*

It is almost like one more thing will break me, one more learning you know I am trying to get the theories down" (Sonita, student).

The participants overall, were generally positive about having a framework to help integrate sustainability into social work practice. Tara noted:

> *My sense of the (social work) training now, is that it is part of the real world, it is part of the world we have and a lot is happening and we are much more aware and I hope of our responsibilities about it. I think this (research) is certainly acknowledging that and it gives it a framework. Which I think we need, because it is also out there, we can see for ourselves from the chaos in the world.* (Tara, social worker)

At the time of writing, there are no other published tools in the Aotearoa literature promoting Sustainable Social Work in practice. Overseas, tools have been borrowed from other professions. Shaw used the "New Environmental Paradigm Scale" (Shaw, 2011, p. 8) as an assessment scale to examine environmental beliefs of US social workers. This tool was used to see what people thought but it is not a tool for practice. Ungar (2002) suggests eight principles in practice which are a guide for practice but also not a tool. It was suggested by Ungar himself that "further study is needed to understand the applicability of social and deep ecology to social work" (Ungar, 2002, p. 494). Social work seems to have a fast-emerging body of literature, and now is the right time to translate the literature into tools for social workers to use in practice. One of the recommendations of this research is to research and develop how the 'sustainability check 'translates to the different fields of social work practice.

Community development

Community development is a field of social work practice and many participants specifically thought there is a role for Sustainable Social Work. Tom has a view that supporting the community is the only way forward:

> *I don't think philosophically there is any point in fixing individuals, not that there is no point but if we are looking for sustainable change in the truer sense, even without bringing in the environmental component of sustainability. If we want a long-term solution then we need to focus on whole communities, whole areas, whole geographic regions, whole streets whole neighbourhoods.* (Tom, educator)

Jo makes an important point about the fact that a theory can be taught but the real learning happens when students start to practise in the community:

> *Climate change and sustainability are related to community development. Community development and parliament and social justice I guess, a safer environment for everyone. We learn those things, I don't know, we learn those things in theory but you do not know how to promote social justice until you're thrown into the deep end, right.* (Jo, Social worker)

Eileen thinks "*social workers should work a lot more closely with their local council particularly for the community development paper*" (Eileen, student). All the educators supported community development placements as part of social work education.' Anu illustrates this point. "*One of the things that I have always supported and still support is the idea of students being placed in community development*" (Anu, educator).

This sub theme picks up on earlier suggestions for the social work curriculum and about the role of field placements in teaching sustainable practice. Mary (2008) supported the idea that social work field placements need to be away from "traditional settings" (Mary, 2008, p. 178). As noted in Chapter Three (p. 77) she suggested areas within community development, housing departments alongside other disciplines to develop programmes and teams that can improve neighbourhoods and solve problems.

Reflecting on my role as a social work field education coordinator, I agree that placement training in social work education is an excellent way to apply sustainable practice. I chose to teach Sustainable Social Work in the field education programme for this reason. I also support the suggested inquiry based learning and engagement in a place-based setting in the community (Beltrán et al., 2016) which allows students to learn in practice. This links back to the earlier theme of education as well as the action research methodology.

Reflections on the relevance of climate change impacts on social work in Aotearoa

The theme 'the relevance of climate change impacts in social work practice' has demonstrated the necessity for social workers to play a role in the future of climate change adaptation, disaster management, sustainable practice, and community development. This finding correlates with research by Achstatter (2014) who noted that social work can have a role in "education, policy development, working towards carbon neutrality and post-disaster recovery and response" (Achstatter, 2014, p. 17). These findings also align with Dominelli (2012) in her work on "Green social work". She noted that social workers will have roles in "emergency planning, community, sustainable policy development, advocacy, supporting client resilience and therapeutic intervention in the event of disasters" (Dominelli, 2012, p. 8). Findings from the literature also support similar themes emerging from the semi-structured interviews of this research. From these findings, I concur with Dominelli's (2012) assertion that social workers already have the training to be critically reflective and understand macro practice. Social workers are well placed to take a role in supporting individuals and communities to adapt to the climate emergency (Dominelli, 2012).

The relevance of climate change impacts to social work in Aotearoa highlights the importance of translating sustainable values and practice from personal lives to enable authentic sustainable practice to transfer into professional practice. Participants commented that social workers would need to transform their

practice by role modelling sustainable practice for service users as a way of teaching resilience. This finding concurs with Lovell and Johnson (1994) discussed in Chapter Three (p. 78) and supports the notion that transformation for social workers starts with themselves. This is both a significant finding and a potential barrier to the adoption of Sustainable Social Work by the wider profession.

Links to the Code of Ethics

This is not so much a theme but an interesting idea that came from one of the participants. Tara commented on the role of the Code of Ethics, saying, "*our ethical code is supposed to serve people as best we can, to raise awareness, to enhance their own lives and future generations"* (Tara, social worker).

This point caught my attention, when people reference future generations I immediately think of sustainability, due to the United Nations definition of sustainable development which is, "to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs" (United Nations, 1987 paragraph 27).

Despite only being mentioned by one participant, I thought it worthy of further exploration. Adding sustainability to the Code of Ethics seemed like a simple action for the profession to take as ethics is at the heart of social work education and practice. From this reflection, I added a question to the focus group discussion questions (see Appendix K) to seek further clarification from participants on how useful they felt it might be to have the environment and sustainability included in the Code of Ethics. I also did some further research on Codes of Ethics from around the world; these are presented in Chapter Three (p. 49).

I thought if sustainability is introduced into the ANZASW Code of Ethics, it would require all social workers across the profession to include sustainability as a core part of their practice. If there is to be any chance of transforming social work

towards a sustainable future, I see this as a necessary step. The results of this action are discussed in Chapter Eight (p. 244). This reflection and consequent action demonstrate what are called "spin offs" in action research (Piggot-Irvine, 2009).

Reflections on the semi structured interviews

Reflecting on the interviews I was surprised and encouraged by the high level of interest in the topic from participants, it was fairly easy to recruit people for interviews. It confirmed for me that I am not alone in my concern about the climate emergency. Having had the opportunity to collaborate with participants on a deeper level in the interviews, my initial concerns about causing participants harm by informing them of climate change and the risks to the earth were unfounded. Participants already had some knowledge of the crisis and subsequent worries. All twenty participants shared a concern for the future, some holding a deep understanding of the issues, on a par with my own. These discussions felt very much like collaboration with peers, which is at the heart of action research. Tom, Chloe, Tara, Jo, Steve, Serena, Grace, Ava, Charlie, and Sonita had clearly done a lot of thinking and reflection on the subject. The extent of concern for other participants ranged from passing observation to despair and panic about the future. I noticed people's experience of ecological grief, which I recognised through my own processing and this became an area explored in the discussions.

Participants kept saying that they just wanted someone to tell them what to do. This may explain why most of them liked the idea of the 'sustainability check' as a tool for practice. It seems that while people clearly understood the need for change, they just did not know how to achieve it. On many occasions, the participants expressed gratitude to me for bringing the issues to light and "*starting the conversation*" (Tom, educator) in the Aotearoa social work sector.

In relation to the participant discussions and also reflecting on the transtheoretical model of change (Prochaska et al., 1993) I conclude that overall they were moving from the preparation stage, meaning they are ready to make a change, to the action phase. Many participants confirmed that they had retained information from the workshop and then used it to take some action. Chloe and Helen had used their raised awareness to teach colleagues. The educators Anu, Grace, and Dorothy all supported students to seek out community development placements. Many of the social workers (Serena, Steve, Helen. Riah. Chloe and Charlie) had supported service users to engage in community gardening.

Following the interviews, it was heartening to see the breadth of action the participants were taking in their daily lives. It was immensely satisfying as a researcher to see a perspective transformation (Mezirow, 1981) created through the workshop. Participants demonstrated they were able to challenge some of their basic assumptions not only about the resources they are using daily but also about their expectations for the future. These actions demonstrated to me that my design using transformative learning theory had been successful.

Another reflection worthy of note concerned the koha for the interviews. I made a shopping bag from recycled materials for one of the interview participants. It took so long that I did not have time to make another nineteen, so I went out and purchased the other reusable shopping bags from a big brand retailer. I reflected on this action with Dorothy during our interview. We discussed the fact that they had been made in China. The carbon emission attached to them from big brand retailers is part of the fast-fashion business causing the environmental problem (Anguelov, 2016). On reflection, this is an example of the challenges the real world poses to being sustainable in practice. I was time-poor but wanted to do the right thing. Time constraints and money restrictions took me to a big brand retailer for a solution. I understand issues around sustainability and yet I still fell into the trap of the unsustainable practice made easy by convenience of corporations. I noted how easy it is to be caught up in the economic growth system. If it happens to me, how much of a barrier will it create for those starting out on their

sustainable journey? Incidentally, I later found a source of reusable bags at an opportunity shop, but this was after the fact, which again highlights time pressure issues.

There are also notes to be made here about risks from "green washing" (Goedkoop et al., 2015, p. 19) for those with less time due to pressures of jobs, mortgages and families, an easy, quick solution with a green sustainable label can be a quick fix and feel like that "*sustainability tick*" Tom referred to earlier. Understanding time and how people can get caught up in the bigger macrosystems in various ways helps to understand the challenges to sustainable practice.

Conclusion – cycle two

Findings for Cycle Two build on the workshop findings in Cycle One. They have demonstrated that a short educational workshop on sustainability and climate change can lead participants to changes in attitude and behaviour. Meeting the first part of the second research objective "*To find out if education on climate change and sustainability can lead to transformative changes in personal and professional attitudes and behaviour*" (p. 18). Participants were able to activate their intention to take transformative action because of new knowledge gained in the workshop.

The second part of the objective "*To find out what needs to be taught in the social work curriculum in order to prepare the next generation of social workers to adapt and cope with the climate"* (p. 18). Discussion on the future curriculum in Chapter Ten (p. 283) has demonstrated this objective. In addition, I also asked participants for their opinions in relation to two other areas of inquiry, the knowledge transfer from the workshop and canvassing opinion on the 'sustainability check' as a tool for social work. The overall key findings, once again, were:

- The necessity to adopt sustainable values and practice,
- The importance of food,

- The role of education,
- The influence of macrosystems on climate change,
- The roles social workers can take to support others in the process of becoming more sustainable and resilient.

The findings further support the premise that, by integrating sustainability into the social work curriculum; sustainable actions are likely to emerge later in students' social work practice, as they start their careers. This transformational element is crucial for the profession to evolve and be able to offer genuine, authentic support to service users in the face of the unfolding climate emergency.

In this chapter I presented the results of the interviews to the focus groups, along with questions about two issues, which arose from this cycle. In the next chapter, I present the focus group findings, consequent reflections and conclusions.

Chapter Eight - The group perspective

This chapter presents the findings from the focus groups and is the final set of participant information for this action research. The groups gave participants the opportunity to expand on their reflections and talk with peers to discuss points not previously considered. The purpose of holding the focus groups was to present the findings of the previous cycles and cross-check themes that had emerged. This method demonstrates the action-reflection cycling of the action research methodology (Cardno, 2003).

Like the previous chapter this one presents demographic information on the participants involved in each group, looking at how I conducted the focus groups followed by the key themes supported by the voices of the participants. The chapter concludes with a reflection on this cycle and conclusions drawn leading into Chapter Nine where all three cycles of the findings are brought together.

Cycle three - participants

Ten participants from the interviews volunteered to be involved in focus groups. It was important that all participants had taken part in the two previous cycles of the research to provide continuity, understanding, and a deeper level of reflection.

In this section, unlike in cycle two, the participants are not identified individually, but are referred to by the focus group they attended. Themes were again gathered using thematic analysis. Table 8.1 gives the focus group participants' demographics and pseudonyms.

Table 8.1 - Cycle 3: demographic data for focus group participants

Name	Role	Experience (years)	Age	Gender	Ethnicity	Focus group No
Jane	Student	0-2	51+	Female	Māori	1

Eileen	Student	6-10	41-50	Female	Pākehā	1
Sam	Student	0-2	41-50	Female	Pasifika	1
Manu	Student	0-2	31-40	Male	Pākehā	1
Sonita	Student	0-2	41-50	Female	Māori	1
Jo	Social worker	3-5	31-40	Female	Japanese	2
Chloe	Social worker	11+	51+	Female	Pasifika	2
Grace	Educator	11+	51+	Female	Pākehā	3
Tara	Social work Manager	11+	51+	Female	Pākehā	3
Dorothy	Educator	11+	51+	Female	Pākehā	3

The focus groups

Three focus groups happened between September and November 2017. For each group, the findings from the first two cycles were presented and semi-structured discussion questions were shared (see Appendix K). I formulated the questions from previous findings, informed by the transformative learning theory that underpins the research design. The same process of thematic analysis used in interview data was employed to analyse the focus group data. This part of the design is discussed in Chapter Five (p. 135).

Focus group one

The participants in this focus group were five BSW students whose progress in their degrees ranged from years two to four. The group took place at a tertiary institution during September 2017. All participants knew each other but only knew me through this project. The group shared a willingness to engage with environmental issues and agreed that sustainability and climate impacts should be included in social work education. They expressed their disappointment that more of their student colleagues had not taken up the opportunity to attend the workshop for cycle one.

Focus group two

The second focus group took place in a health centre in November 2017. The group comprised two social work practitioners, one from the field of health and the other from child protection. The participants did not know each other, but both knew me. They largely agreed with the findings from the first two cycles. Both felt that education on climate change and sustainability was the key to the future role of social workers.

Focus group three

The third focus group consisted of two educators and a senior social worker. All had more than eleven years' experience. They knew each other and had all worked with me as a colleague. They all largely agreed with the outcomes of the data from cycles one and two and agreed that education on sustainability and climate impacts has a place in the social work curriculum.

Cycle three – The focus group findings

The themes and subthemes found in the focus groups are presented in Table 8.2. Four themes emerged with the most prevalent first. It is interesting to note the similarities with themes in education, macrosystems and sustainability from cycle two. This may be because they are from the group of people who took part in the

interviews. This crossover provides clarity and confirmation on the themes found from cycle two.

Table 8.2 – Focus group themes

No	Theme	Sub-theme
1	Education	Inquiry learning
2	Sustainability	Sustainable practice Food Privilege Indigenous values Code of Ethics
3	Social work role	Community Development Disaster management Resilience
4	Macrosystems	Neoliberal policies

In response to the interview findings, I asked the groups directly how they felt about sustainability being included in the ANZASW Code of Ethics. I also asked for their thoughts on privilege as an issue in relation to sustainability. The answers are presented in the themes.

Education

Education emerged as the most common key theme from all groups. All participants strongly agreed that education for both students and service users is one strategy that can prepare them for a sustainable future. A participant from focus group three felt that climate change education is so important it is actually the key to our very survival:

> *I think it (climate change education) is such important work whether we want to realise it or not it is the ongoing survival of our children*

> *and our grandchildren, not us. Things will hang on until we pop off but if we want to contribute to their ability to literally save the world this is the type of grappling that we've got to be doing. (*FG 3, participant)

Across the groups, participants agreed that social workers and students must understand the need for action on sustainability and climate change impacts. They need to understand why it is important by making connections between social work practice and the wider environment. A participant from focus group three explained how this works in relation to students, "*being the age that they are, most of them young adults, they will be very aware of climate change they've already got the questions and it is kind of like, well how does that apply professionally*" (FG 3, participant). Group three noted that to educate service users on sustainability, students and social workers first need to understand what Sustainable Social Work looks like in practice.

Participants felt that linking issues affecting the service user's personal situation to the benefits of sustainability would be a more appropriate and effective way of engaging them in sustainability, rather than bombarding them with negative information about fossil fuels and the climate emergency. Offering an opportunity for service users to change their behaviour and be hopeful about the future. For example, the cost-saving and health benefits of growing food, as one participant explained, "*Making them feel alright like doing a good thing. You may be growing a garden out of necessity to save a few dollars but overall, it is actually more healthy for your family*" (FG 2, participant).

Service users need to be supported in an appropriate solution-focused way, and not given information that causes them alarm, with no way of knowing what actions to take. It is also important for students to know the risks and the reasons why climate change is important but also to understand that scaring people neither creates changes in behaviour nor (as a rule) engenders meaningful action or hope. This approach is also useful in teaching educators.

Some participants asked for more social work literature for Aotearoa, as much of what they have read is from overseas. One person noted, "*A lot of the literature that I've read about green social work and environmental social work is coming from like Europe and the States*" (FG 1, participant). The lack of environmental and Sustainable Social Work literature from Aotearoa inspired me to engage in this research. The need to develop a practice-based research agenda for environmental and Sustainable Social Work in Aotearoa is discussed in Chapter Two.

Not only did the participants from the focus groups identify education as a theme, they were also able to reflect on appropriate educational methods for teaching future students.

An inquiry approach to education

Participants mentioned an inquiry learning approach, as a way to teach sustainability within the social work curriculum. One example from FG 2, "*It is the best way, inquiry learning, I'm absolutely convinced that when people start looking around for the solutions and stop being so totally overwhelmed*" (FG 2, participants). Stevenson et al., (2017) support the use of inquiry learning for climate change education, concluding from their research:

> Climate change education cannot be confined to traditional structures and formal curriculum spaces of education but needs to draw on new informal and hybrid (e.g. school/community) spaces offering alternative possibilities for learning and action. Such spaces that provide opportunities for students to engage in inquiry/project-based and action-oriented learning. (Stevenson et al., 2017, p. 70)

This approach ties in with the "experiential knowing" (Heron & Reason, 2008, p. 367), from the extended epistemology discussed in Chapter Four (p. 92) as alternative ways of understanding knowledge creation.

Some participants felt that to seek transformation and deeper understanding, an inquiry based approach was both appropriate and necessary. For example, a student participant from the first group gave an outline of how they imagined it would look in the teaching space:

> *It is that whole environmental thing, like organising working bees organising in your first year, for like a week. Where all the different years get involved in community programmes throughout their individual community. Community gardens, visiting the elderly in homes, all the things that connect people that we as students we learn about it. Actually, go out and start, not practising social work but just being in those environments that we spent so much time reading and writing and text citing everyone else's words.* (FG 1, participant)

Another group member expands on this by saying that inquiry learning will allow social workers to be seen more in the community:

> *It is that inquiry learning again isn't it, it is that actually, you know I think with social work it suffers from such a bad reputation that maybe we should be more visible in the community, seen to be human.* (FG 1, participant)

The student participants were especially keen to get out into practice. Educators and the social worker in group three supported this style of action-oriented learning which also aligns with the action research methodology. They saw the social work placement as an opportunity to take learning into practice. The role of social work placements emerges again, as it did in the interviews. The placement environment can be a space for Sustainable Social Work to be experienced by students (Mary, 2008).

There are similarities between action research and inquiry learning methods in that they both go through phases of action and reflection, working in partnership to explore an issue of common interest. Both also reflect on any transformative changes created. Inquiry learning is different from the action research method in this research as the design and research questions were initially developed by the researcher and not as a collaborative effort of the participant group, which would be the case in an open inquiry-based approach (Heron & Reason, 1996).

The groups agreed that an inquiry approach could be used to educate and support service users and communities with whom students will be working, both on placement and later in professional practice. Students will then have the skills and experience to better prepare service users for the impacts of the climate emergency going forward.

Reflecting on education

Education was a theme to emerge from both the groups and individual interviews in Chapter Seven. In the interviews, participants talked about educating themselves and others and offered suggestions on the content of the curriculum. In the focus groups, they reflected more deeply, suggesting an approach to education, recommending an inquiry-based approach to learning.

The literature critiques current teaching on sustainability in social work education. Boetto and Bell (2015) found that environmental education in social work was "ad hoc and does little to change fundamental thinking about the relationship between social justice and environmental issues" (Boetto & Bell, 2015, p. 451). An inquiry-based approach will go some way to addressing this critique, encouraging transformation in students to develop their critical thinking skills in order to apply them in practice. Plowright and Watkins (2004) point out an inquiry approach helps develop, "deep learning of both theory and professional practice" (Plowright & Watkins, 2004, p. 187). If Sustainable Social Work is taught in social work education using an inquiry approach may encourage social workers to consider sustainability as an essential part of their practice.

Sustainability

Theme two sustainability is also congruent with the interview findings. Five similar sub-themes emerged under the theme of sustainability. Sustainability appeared again as an umbrella term to encompass practices that are ecologically or environmentally responsible, whether or not the participants themselves recognised the action as "sustainable". Such actions included growing food, sustainable transport, recycling, waste reduction and supporting the community. Sustainability emerged in different ways through all the groups.

Group one acknowledged the work and knowledge it takes to be sustainable, as one person explained:

> *Actually, it is a lot of effort to do real sustainability; it is actually almost a full-time job. On the marae, we are lucky to have volunteers you know people from the marae just doing it. Otherwise doing all the plastics, just doing all the gardens, just doing all that sort of thing is a big undertaking.* (FG 1, participant)

Participants seemed to have a grasp of sustainability and were the most informed and motivated to make change. They had chosen to stay with the project through to cycle three and were able to articulate a deeper reflection on sustainability, these are demonstrated through the following sub-themes.

Sustainability in practice

Sustainability in practice was the first sub-theme. Similar to those interviewed, participants in the focus groups felt strongly that persons teaching sustainability should role model the change they are teaching in their everyday lives and practice, "*It shouldn't just be something for a job it should be the way that you live"* (FG 1, participant). Participants noted also that if sustainability is to be taught in social work, those teaching it should also display sustainable values in their use

of resources. They extended this expectation to the sustainability of infrastructure across the organisation. A participant from focus group one explains:

> *As social workers, if you want us to buy into this, a lot of it has to come down to what you are doing in the schools. Introducing those things in the schools and as a profession. If you do go into that and do put it in the Code of Ethics you'll have to do it through everything, through your paperwork, through your sustainability, what you do in terms of buying a coffee and all those things. I'm not saying overall because I don't think that anyone is capable of doing every single thing. There must be certain things in there that we say, actually, if we are going to buy into this, we must be seen to be doing it. As students, if you keep talking it and we don't see it, for me personally anyway, I'm like well this doesn't match.* (FG 1, participant)

This participant touched on a key point to this research when she noted, "*I'm not saying overall because I don't think that anyone is capable of doing every single thing*" (FG 1, participant). I have questioned myself about this issue throughout the years of the research. Just how sustainable is sustainable enough? I constantly feel a disconnection between my high carbon lifestyle and sustainable values. The systems surrounding a lifestyle in the developed world are entrenched in carbon emissions. A prevalence of petrol cars and a high-carbon food system where food travels many miles and arrives wrapped in plastic. Consumer goods made overseas to exploit cheaper labour costs and components shipped around the world many times before arriving at our door. At this time in history, the only alternative for some working people is to move to the country and live off the land, assuming they have the capital and skills to do this. The hold of neoliberal policies and the capitalist growth economic system offers few genuine alternatives to a high-carbon lifestyle for people in the developed world. People in the city can take the small actions described by the participants in Chapter Seven, but macro change can only come from policymakers. This paradox creates a gap between the desire to be sustainable and the effectiveness of actual sustainable practice.

Returning to the question, if you are making an effort in sustainable practice, is this enough? This has emerged for me as a key issue and a useful question for students to reflect on in their inquiry learning. I have attempted to address it in Chapter Eleven (p. 323).

In line with the interview findings of Cycle Two, sustainable practice and values participants illustrate the need for genuineness in practicing sustainability on all levels, from individuals, agencies and educational institutions. This finding reinforces the impression that a deeper level of reflection occurred following the interviews. The finding in the interviews are that educators and social workers need to practice sustainability. In the focus group findings, sustainable practice is extended to the need for agencies, both social service agencies and teaching institutions, to demonstrate sustainability in practice.

I want to build on this finding by saying that not only do individuals, agencies and educational institutions need to be practising sustainably. They also need to make those sustainable actions visible to students, service users and others outside of the agency. Agencies and tertiary institutions often do have a sustainable policy, but how visible these are to students depends on a couple of key factors:

1. How the policy is incorporated into the agency culture?
2. How well resourced it is to be successful, including how well the students and service users can understand and recognise sustainability in practice?

If people cannot recognise sustainability, then its effectiveness as a policy is limited to its carbon mitigation and the educational element is lost.

A report released by the district health boards (DHB) in New Zealand entitled, "DHB Success in environmental sustainability" (Keating, 2017) reported on the sustainable success of different district health boards across Aotearoa. They measured each district health board on energy, waste, staff and patients travel (Keating, 2017). The report found that key elements to successful sustainability

were: finances, a business case for each project while also having dedicated time for support, monitoring and evaluation to make it easier for sustainable projects to be supported by others in the organisation (Keating, 2017). These are some of the issues for agencies to consider if they want to implement sustainable policy.

Participants across the focus groups agreed that sustainability should be role modelled by the people teaching it. I agree that social workers and educators could role model sustainable values in a way similar way to the expectations on bicultural, ethical and anti-discriminatory practice. This may be a problem if people are unclear about how to demonstrate sustainability in their work and home lives. Guidelines on Sustainable Social Work in practice are needed to assist practitioners in this transition to Sustainable Social Work practice. The development of these guidelines is one of the many recommendations for further research suggested in Chapter Twelve (p. 329).

Privilege

The relationship between sustainability and privilege was explored in the groups and emerges as the second sub theme for sustainability in practice. When privilege emerged previously in the interview findings it reflected a rather narrow consumerist understanding of sustainability being about buying things that are "green" e.g. organics food or electric cars, see discussion in Chapter Seven (p. 173). I presented the question of sustainability and privilege to the focus groups to unpack this point. In each group, it sparked an in-depth discussion and again a similar consumer view seemed to emerge. A participant in a focus group one commented again that to be sustainable you had to have money to buy organic produce:

> *I think there is a divide and I think to eat organic and to convert to cars with electricity or some sort of sustainable and get bicycles and helmets and all this sort of stuff, it is just out of a lot of people's reach.* (FG 1, participant)

Participants noted that service users are often working more than one job and raising children. There was no time for worrying about being sustainable as they have more important, immediate needs. "*If you haven't got a house, if you're homeless you can't talk about recycling or belongingness or community, you have to ensure that basic needs are met first*". (FG 1, participant)

Participants raised the issues that urban poor cannot afford to be sustainable. Dresner (2008) also comments on this issue stating, "extreme poverty often forces people to practice environmentally destructive activities as a desperate means of ensuring short term survival" (Dresner, 2008, p. 36). This raises important questions for the topic. Is there inequity in access to sustainability? Are service users being excluded from sustainable practice, due to their lack of resources and education? The experiences, perspectives and practices of social service users living in poverty needs further research to see if this is true for sustainability in Aotearoa. I make this recommendation in Chapter Twelve (p. 329).

In contrast, focus group two thought sustainability comes from creativity, "*I think sustainability is not always about money I think it is about know-how and…. you'd be amazed how creative people can be when they're forced to be*" (FG 2, participant). This comment infers that sustainability may emerge when resources are low, suggesting that the less people have the more creative and potentially sustainable they may become. Of course, both scenarios can be true for different groups of people. Overall, poorer people with fewer resources tend to be more sustainable due to their inability to access and therefore, waste resources. However, how they will cope with issues such as food price rises because of other tertiary climate impacts remains a concern.

Expanding into deeper analysis around privilege, one participant warned against pushing a sustainability agenda that incurs costs for those with lower resources and questioning whether this is a socially just practice:

> *You can easily be unjust in your decision-making around some of the things that you determine as being sustainable as being environmental*

and all those sorts of things, you know. You say this works for us but actually, you're affecting them, you're taking it away from this group or you're incurring costs or something to that group. So, you have to be also thinking that actually in my decision-making am I socially just or thinking of myself. (FG 1, participant)

An example may be if a tax on carbon leads to fuel price rises. This will affect everyone and although it may be part of a sustainable policy, it would disadvantage those on lower incomes. In this case, social workers would need to advocate for those with fewer resources while also encouraging people to make more sustainable transport choices. Social workers could campaign for financial assistance in times of hardship as they do now with other financial burdens.

Social justice is the core business of both social work education and practice. Therefore, it is surprising that this was the only reference to social justice in the group discussions. None of the participants discussed sustainability in relation to the impact of policy on the inequities. This may be indicative of the participants' focus on a micro practice while not accounting for more structural inequalities prevalent across all social work fields of practice

Through the group discussion sustainability emerged on a deeper level, beyond just purchasing things. Participants understood the role of thinking creatively and concluded that sustainability is not about privilege but about knowledge. As one participant from group, three explained:

Lots of people do it [practice sustainability] through growing their own food, sometimes the way in which they recycle, wash and clean households. There are some innovative ways that our grandparents had of non-chemical cheap ways of doing, that some of our families are involved in. It is more at that community level, sharing those sort of skills. (FG 3, participant)

Following the discussion, similar conclusions were reached. For those connected to the community, elders can pass on knowledge. Once a community is broken then the knowledge must be purchased from educational providers. This reinforces the importance of community as part of a resilient, sustainable future. For those not connected to the community, it becomes an issue of cost, which relates to privilege. Privilege and equity are closely related to the distribution of resources. Social work education needs to alert students to political systems that contribute to practical and structural inequities, from these reflections education on social and environmental justice become inevitable.

Food

Food was another sub-theme within the sustainable practice theme for the focus groups. Echoing the interview themes, there were again concerns around both food security this time more focus was on the positive role food has in bringing people together to connect across cultures. One group was concerned about food security and saw poverty again as a barrier to sustainable practice. A participant gave an example of working on a marae for her placement and her experience of trying to introduce healthy eating:

> *On my placement this year, we actually held healthy eating on the marae, the parents said we know about healthy eating and that but this is my food bill this is how much I can eat, this is all I can eat. I want to buy watermelon and dah, dah, dah, I want to buy the "so n so" and they can actually articulate about the healthy eating everything and they can actually show you. They brought in their budgets and they brought in their receipts just to say, we know it, we're not dumb, they are very articulate about it. You know one woman even talked about the fact that I buy Coke (Coca-Cola) because that's the only treat I can afford.* (FG 1, participant)

This is an example of how the unequal distribution of food and the associated health costs of poor nutrition play out for those in poverty. While growing food is not a short-term solution to poverty or food security, it may be a longer-term

solution if social workers can work with communities to share food and knowledge. A more positive role of food to bring people together, was discussed by participants from group two:

> *Food is very important to Polynesian people because food brings people together. Kind of a spiritual meaning. It is used for a lot of different things. Coming together, building trust and all the other things. Not the actual need, providing food because you need it is not like that. We're providing food because we respect you, we welcome you, it is a symbolic meaning.* (FG 2, participants)

The group felt that the communities they work with were largely non-western and had a strong sense of indigenous values and community culture already. Community support and growing food were common practices and although they did not use the word, they are already sustainable. As one person explained:

> *My service users, a lot of them they have their home gardens they grow taro and all sorts and they share in the community in the marae they have great gardens and sharing with the people who are struggling so yeah, buy bread and things. Like not coming exactly from Sustainable Social Work it just how they did traditionally, that's how their culture is*. (FG 2, participant)

As mentioned by this group sustainable values are not a new idea. Sustainable practice has been with indigenous communities for much of their history (Harmsworth, 2002). Many non-European social workers and service users already hold sustainable values and practices in action. Resilience in their communities is already underway without social work intervention. The question therefore is how can social work recognise, value and support these practices? Once social workers understand the connection between food and community (Mama, 2018) the link between community connections and resilience can be supported, demonstrating Sustainable Social Work in action.

Indigenous values

Parallel to the interview findings, again, participants shared the view that Māori values are essential to living a sustainable life. They felt that indigenous communities already have resilience built into their systems by a strong sense of community support. As one Tauiwi participant put it:

> *I think the way forward is to embrace Māori culture and relinquish power, in the sectors of society relinquish power and actually think well hang on a minute, Māori have always had it right. We always think of history starting at that time of colonisation but actually, there were thousands of years of history before that you know so that's not when history books began and the problem with history, it was very often written by the people who are the victors, the ones who win, they write the history books. We need to relinquish power, get over ourselves really and think well actually they got it right. Caring for the land, caring for one another, having values that you put into practice. (*FG 1, participant)

This point highlights the need to embrace Māori values and tikanga (practices). As discussed in Chapter two Kaitiakitanga is a useful concept to consider, along with the obligations social work has to Te Tiriti o Waitangi. The work of Harmsworth (2002) highlights the need for an "indigenous renaissance" if indigenous cultures are to survive:

> The survival of indigenous culture, including values and knowledge, will require positive steps based on explicit models, processes, and systems to counter the tide of a ubiquitous global culture fuelled by Western values and exploitation. It also relies on an indigenous renaissance that takes traditional concepts and values and sets them equally in a contemporary context next to Western concepts and values, as a basis for living. (Harmsworth, 2002, p. 23)

There is a significant issue for Tauiwi practitioners in this statement, with the history of colonisation and exploitation fresh in the minds of many Māori. The issue here is how to support Kaitiakitanga without cultural appropriation of Māori tikanga. One of the key solutions is to work in partnership with Māori towards true decolonising practice (Ruwhiu, 2019). This is another of the recommendations emerging from these findings to work in partnership with Māori practitioners to develop Sustainable Social Work practice (Chapter Twelve, p. 329).

Yet again the participants identify the ways in which dominant western paradigms constrain people in the 'developed' world.' Which leads to questions about, how realistic is it for indigenous communities in Aotearoa, to actually live the values of Kaitiakitanga in contemporary society? This is an interesting question but beyond the scope of this research.

The focus group participants agreed that taking care of the land and community living are essential to a sustainable future. They acknowledged the challenges of modern lifestyles. Time-poor people with the pressures of low pay, high costs, work, and childcare mean time to care for the land and others in their community may be a low priority. What is known from a social justice perspective is that if the system is better for Māori as tangata whenua of Aotearoa, it is better for everyone across all sections of society (Wilkinson & Pickett, 2010).

Sustainability in the Code of Ethics

An unexpected outcome from the interviews in Chapter Seven was the suggestion that sustainability may be added to the ANZASW Code of Ethics. I felt this was a significant idea worth pursuing. Subsequently, I asked all groups for their thoughts. Initially, there was a mixed response. Two members of different groups felt cautious about introducing sustainability into the Code of Ethics. They were unsure what it looks like in practice. Participants felt they need more training on how to implement sustainability into practice, "*I do, but I am wondering what it*

looks like in practice? Because I think there is a lot of hidden things, yeah in terms of working with people in the communities" (FG 3, participant). One of the educators said she was supportive of the idea but said she was not comfortable as it is not yet clear what they would be asking students and social workers to do in practice. The education of social workers on sustainability is an expected outcome of this research, which will give opportunity to address these concerns.

One participant was concerned that implementation into the Code of Ethics may be a "top-down" process, and so difficult practice without management also being obliged and resourced to act sustainability. Another participant made the point that, if social workers were unable to implement sustainability into their practice for reasons beyond their control, they may be seen to be unethical:

> *If the social work department is asked to be sustainable but the work environment, like such as (agency) isn't supporting us. We sit in the middle of the gap, what do we do? Like you know what I mean eh. That's what I am concerned about because you focus on the education part. I am coming from the frontline experience because I am a frontline practitioner. I would like that process to be like bottom-up in a way because we will be the ones delivering the service's code of practice.* (FG 2, participant)

Making practitioners feel that they are practicing unethically signals a potential risk to social workers as a key resource. The objective is not to disempower social workers but to encourage education and critical reflection on ethical, environmental and social justice perspectives. This reflection may help those feeling in violation of the code to question the structural inequities in the macrosystems governing social work practice, while also encouraging them to question why it is not possible to practice sustainably in the era of a climate emergency.

In order to create and support a change in attitudes and behaviours, introducing sustainability into practice needs to be a positive experience for participants.

Evans et al., (2011) had a similar finding in their research on sustainable solutions, saying that sustainability must "focus on the whole system: this means ensuring that apparent benefits in one part of the system are not working against the outcomes that are desired somewhere else in the system" (Evans et al., 2011, p. 748). Making social work practitioners feel unethical would be one such consequence. It would be counterproductive, undermining the required Sustainable Social Work outcome. Other participants felt the addition of sustainability to the Code of Ethics was a good idea:

> *Personally, I think getting it into the Code of Ethics would be awesome. I mean that's something I recommend and it seems so simple but it would have such an impact if you already got that in the Code of Ethics. Students coming through reading that, that whole degree so you are getting that drummed into you from day dot.* (FG 1, participant)

Further into the discussion for group two, the participants felt it could work if the managers were also obligated under the same Code of Ethics e.g. if they were also social workers or from a discipline that also has an environmental responsibility in their code. As a participant from focus group two explained:

> *I had a second thought just then about the policy part of the Code of Ethics. Our managers are social workers too and it could also affect them, it could be effective on our managers' part if they are under the same obligation.* (FG 2, Participant)

Nevertheless, as it stands, they felt that management did not have sustainability as a priority for their roles. After further debate, the groups concluded that action must be taken on these issues so if we do not put it in the code then issues of sustainability will not even be considered. As a participant from group three explains:

I think that the Code of Ethics is the fence that I go to when things are immediately not obvious and that helps me think through, sometimes that gives me more cause for anguish. But it helps me think through the things that need to be taken into account so that I don't miss things. So I think it needs to definitely be in the Code of Ethics so that people can go, ah yes, and what about the sustainability in this situation if we took this choice, so that would compound it if we took you know so that it is part of your knowing. Again, we have ethical dilemmas because not everything fits and this will be one of them in some situations but we will be considering it. (FG 3, Participant)

This point aligns with findings by the AASW where eleven percent of members thought ecological sustainability should be one of its top ten policy issues (AASW, 2001). This led to the introduction of environmental management into the Australian Code of Ethics. First in 2002 and revised again in 2010 (AASW, 2010).

Bowles et al., (2018) carried out a comparative study of codes of ethics in Australia, the United Kingdom (UK) and the US, they considered how the environment features in their respective codes. Concluding that the UK and the US also omit reference to the environment in their Code of Ethics. Given that "concern for the environment is emerging priority for social workers themselves" (Bowles et al., 2018, p. 512). They concluded that there needs to be stronger leadership to "incorporate concern for the natural environment as an explicit priority for mainstream social work in national codes of ethics" (Bowles et al., 2018, p. 514). This is exactly what my research is working toward. Incorporating sustainability into the Code of Ethics and practice would show such leadership and may encourage other governing bodies such as the SWRB and the CSWEANZ to follow suit and incorporate sustainability into their policy and practice.

As noted, all three groups had robust discussion on the topic. Conclusions from all groups were that it is a good idea and that, even if it is not immediately feasible, it will make social workers consider sustainability within their decision-making,

which, currently is not mandatory. They also felt that including sustainability in the Code of Ethics sets up a framework for decision making towards a Sustainable Social Work future, which is essential for education and practice in the current climate emergency. Some examples of what this practice may look like in terms of sustainable roles in social work are discussed in Chapter Ten (p. 291).

Reflection and action on sustainability

Reflecting on the literature and the experience of doing this research I understand sustainability as the equitable distribution of reusable or regenerative resources that preserve an ecological balance for humans and non-humans for present and future generations (Rinkel & Mataira, 2018; United Nations, 1987). To practice sustainability required conscious decision making around the daily use of resources, being mindful of the life span of the resources being used, including the self-care of social workers and colleagues to ensure they can work effectively towards social and environmental justice.

Within this theme, I came to understand how financial concerns are standing in the way of progress towards sustainability and climate solutions, with poverty and inequity being a potential barrier to sustainable actions. I appear to have made assumptions about sustainability. Following this reflection, I concluded that supporting greater equity and social justice in the community is a sustainable action in itself and definitely the core business of social workers in Aotearoa.

As a profession, social work has some way to go in role modelling sustainable practice. Papadopolous and Hegarty (2017) found that "social work has developed some momentum in negotiating challenges emerging as a consequence of climate change and other forms of complexity, but remains educationally challenged by the imperatives that follow a commitment to sustainability in practice" (Papadopoulos & Hegarty, 2017, p. 357). Consequently, education and guidelines are needed for Sustainable Social Work to succeed in practice. A recommendation to this effect is included in Chapter Eleven.

Action – Sustainability and the environment into the Code of Ethics for Aotearoa

During the research, an opportunity arose in July 2019 to make a submission to the ANZASW Code of Ethics review, (see Appendices P, and Q for the submission and response). I made a submission highlighting the findings of this research and the connections between social, environmental justice and sustainability, advocating for inclusion in the Code of Ethics. I argued that this would support the action necessary for the profession to prepare for the pending climate emergency.

I was delighted to see that the submission and recommendations were accepted by the ANZASW and the environment and sustainability are now in the new Code of Ethics (2019) which declares: "We promote social development, environmental wellbeing, sustainability and justice, and care and protection of the natural world" (ANZASW, 2019, p. 13). Demonstrating a positive action as a direct result of this Educational Action Research, bringing the work a step closer to meeting the overall objective, "*To transform the social work response to climate change in Aotearoa, using educational action research"* (p. 18).

Next the Social Workers Registration Board (SWRB), as the national regulatory authority need to commit to promoting sustainability and environmental justice across the profession in Aotearoa, by including it in the list of competencies for social work registration. This will support social workers in practice to address the concerns about lack of management and agency support. This approach also highlights social workers concerns about the environment, providing both a top down and bottom up approach to sustainable practice in Aotearoa. This new ethical requirement will need support from education, guidelines, resources and management to take sustainability into social work practice. From these actions emerges Sustainable Social Work in Aotearoa.

Social work role

The third theme from the focus groups concerns the roles social workers can take to address the impacts of climate change and work sustainably. Participants in group one made the point that despite being a wide and varied profession, social work is often only known to the public for "*taking kids away*" (FG 1). They talked about the social work "brand". They felt that "*our brand is bad*" (FG 1). This is an interesting perspective, originally a brand was attributed to products for sale (De Swaan Arons, 2011) so it is curious to see branding being used as a method of self-identification for the social work profession. Further evidence of how the consumerist mindset is so deeply ingrained in contemporary thinking. Participants felt, if the profession is going to be sustainable, then social workers need have roles in the community, which demonstrate sustainability:

> *If you are out there promoting your image and your profession and even in this, people tend to regard you in a different scene, they just look at you, oh they're known for that, they're known for this thing. So, you want to talk about sustainability and environment and all that you have to be working in that and you have to be seen to be working in it, can associate you with that. If you think about it social work, we only associate them with (child protection agency), they take kids away, cos that's all we see them doing, that's all we know. So, we have to be seen to be doing, so if we want people to buy-in, and even our own students to buy into it we have to be seen to be doing it.* (FG 1, participant)

Social workers need to be seen to be taking sustainable action if they are going to teach it to others. In two of the groups, this idea led to a deeper discussion about the future of social work. Participants were concerned about how climate impacts may change social work practice in the future:

> *I think if you're throwing into the mix the fact that climate change is happening and therefore popular issues are affected. Families are affected, communities are affected and so we need to respond. What*

does that mean for social workers becoming aware of that change? What does your job look like then because you've just brought in a huge issue? (FG 3, participant)

In group three, the two social work educators felt that, as social work is a profession that responds to the needs of the community, the profession is at a crossroads and a natural consequence of climate change will be the emergence of new practices in response to environmental issues' impacting on communities.

The future role of social workers is one that social work educators are constantly grappling with. Everyone, despite opinion or fears, will face the consequences of the climate emergency. It is up to social workers to develop theories and practices that will be useful in adapting to future climate challenges (Dominelli, 2012). Now is the time to develop new sustainable skills to best prepare students with the appropriate knowledge for their future practice.

Resilience

Building resilience both with service users in the community and social workers in their personal and professional lives was a sub-theme of the social work role. There was a consensus among the groups that resilience needs to improve. Bretherton and Ride (2011) describe community resilience as "the quality of being able to enhance chances of communal survival through effective collaborative decision making and local action" (p. 192). A participant in focus group two commented on how you know if you are resilient. "*It is in the testing that you find out. You have to go through it to become resilient, you can't just say I'm resilient*" (FG 2, participant). A participant from group one made a similar point:

It is amazing how much resilience you find when, yeah from our own experience just in the last eight weeks it is just amazing how resilient you become. How you become … you find ways to just get by, you know and you do things that you never thought were even possible. (FG 1, participant)

The following questions emerged from focus group discussions: Is resilience something you can learn? Alternatively, must you wait for a crisis to know how resilient you are? Gilding (2011) observes that humans can be adaptable if needed. He notes that issues that have taken many years to overcome can be adapted to in an instant if needed, but humans often "*need a good crisis to get going*" (Gilding, 2011, p. 199). Evidence of this sentiment can be seen in the response to the COVID 19 pandemic across the world.

Participants in focus group one were sceptical of the term "resilience", they felt it labels people who are struggling. Identifying strongly with the service users, a participant from group one, noted that people who are resilient themselves do not use the term. She authentically described, "*Resilience what! They have this lady come to talk about, you're so strong you're so resilient, we're just trying to survive*" (FG 1, participant). The participant suggests that resilience is applied as a negative label, and not seen by service users as a desirable skill, as is intended by the social workers. This is an important point for the social worker wanting to support service users' resilience in the community. They may not get the response they had hoped for when using the term in practice. Another group one participant developed this point further by saying:

> *They're saying you're resilient, what they're really saying, they're just banding that word around but it was like. Well to me I take it as a compliment and I'll take it with me and I'll carry it as being a good thing as opposed to somebody just throwing that word around because they just came out of a social work lecture and learn how resilient somebody is.* (FG 1, participant)

Reflecting on resilience, I wonder whether the ability to critically reflect may come with the privilege of education and may be outside the capacity of many service users with more immediate survival concerns. I can see these issues in my personal life. My own family is working-class with no qualifications. Their ability to think beyond their immediate problems of finance and childcare commitments are minimal. They get very frustrated at having discussions with

me in any depth about climate change. They think I am just talking about things they either, cannot do anything about or do not understand. Following this reflection, I feel that when discussing resilience with service users it must be with a strength-based approach, focused on solutions so as not to alienate and frustrate people with yet more problems they feel ill-equipped to deal with.

All groups agreed that social workers have a role in supporting service users to become more resilient whether or not they used the term "resilience" as a label. They also highlighted that, navigating the challenges of fewer resources in their everyday life; service users already have skills in resilience. Here another role for social workers in practice emerges, to recognise and support resilience that service users already have. Sanders, Munford and Boden, (2017), found in their research in Aotearoa that resilience is enhanced overtime and strengthened by cultural and social connections, (Sanders et al., 2017) indicating that social workers may also look to offer social and cultural support to improve resilience.

This finding also ties in with the earlier theme of sustainable practice, in that social workers need to be resilient themselves in their personal and professional lives, if they are to be Sustainable Social Workers both able to recognise and role model sustainable practice for service users.

The findings and the literature on resilience are linked to both pre and post-disaster planning and management (Adamson, 2014: Aldunce, Beilin, Howden, & Handmer, 2015: Forino, von Meding, Brewer, & van Niekerk, 2017: The World Bank, 2013). Resilience will be necessary in response to the inevitable onset of extreme and unpredictable events. A plan for a disaster scenario and self-sufficiency are essential to build resilience.

Disaster management

The social work role in disaster management was identified as the second sub theme. This was a strong focus from group two. They noted that the more resilient you are the better you fare in the event of a disaster:

It is unrealistic of the public to expect the government of the day to miraculously supply tonnes of water if a natural disaster occurs. We have seen that time and time throughout the world where people have gone without water for three days because of a natural disaster. (FG 2, participant)

This participant stresses the need to prepare service users for disasters, which are becoming more frequent:

Our families are struggling, the environment, natural disasters are coming more and more closer and it seems to be everywhere in the world there is a natural disaster going on and you see people suffering. I'm thinking they need to be prepared. These people need to be educated so they can look after themselves for at least three days. (FG 2, participant)

Disaster management is the role that social workers take on when a disaster occurs. Dominelli (2012), Jones (2018), and Rowland (2013) all state that social workers can have a role in disaster management. The type of disaster will dictate the type of response needed (Bauwens & Naturale, 2017). All the groups agreed with the work of Adamson (2017) that more education is needed on disaster management so that social workers can be prepared to respond in a disaster situation. Currently, the social work field of practice most closely linked with whole community support and resilience is community development, which is, unsurprisingly, the next sub-theme for the social work role.

Community development

Community development is the third sub-theme to emerge under the social work role theme from the focus groups. Two groups mentioned that community development is a role social workers can take to support resilience and sustainability in the era of climate change. One participant stated: "*it seems to be community development, it always comes back to the community development. I*

don't think the government is going to get involved" (FG 1, participant). Participants from group two agreed:

> *They [government] are not prepared to get involved, I don't think in issues like this. So I think it does come down to community but….it is not easy is it, you know the idea of traditional community development where you knew everybody down the street, you played with all the kids in the street.* (FG 2, participant)

Social work has a role in supporting communities to address the consequences of climate change, "Social workers can get involved by working to strengthen community resolve in areas which are expected to be impacted by climate change" (Achstatter, 2014, p. 17). Participants felt that community has been eroded and social work now must step into a more formal role of community development coordination. This includes assisting people to come together, connect and build support and resilience, unlike in the past where community connections happened more organically.

Reflection on the social work role

The literature and findings have both indicated that social workers have a role to play in supporting communities to develop resilience against climate change impacts. To see how these roles may be divided, it is useful to understand them in terms of primary, secondary and tertiary prevention (Institute for Work & Health, 2015). To play a role in primary prevention social workers could role model, teach sustainable practices, and support community connection through community development projects. Secondary prevention would support service users to be prepared for a disaster event, for example store water and food supplies, make appropriate adjustments to their living conditions, have a family plan in place in case of a disaster. Tertiary prevention would help people manage in the event of a disaster and offer post-disaster support. When a disaster does strike social workers need to be ready to respond. To prepare social workers for these roles, education on resilience and disaster management is needed, so social workers will know what actions to take to support the communities they serve.

Macrosystems

This final focus group theme, again parallels the interview findings. Similarly macrosystems highlight the need for social workers to understand the big system connections and influences on the climate emergency. One participant eloquently describes her understanding of how social workers can have input across the systems, from the macro to the micro:

> *I think there are several layers and levels and as social workers, we can't claim to be in all of them. Our energies will go in a particular area at a particular time as you do when you change from working in hospitals to an NGO. It is having that mindset of how can we invite people to be aware of and join with us to create solutions at whatever level that we are working at? There are people sitting in social policies with social work that are working and probably feeling not so wonderful about what's going on at that global level because that's massive.* (FG 3, participant)

These findings support the literature on PIE assessment (Besthorn, 1997: Dominelli, 2012: Philip & Reisch, 2015: Weick, 1981: Zapf, 2009), discussed in Chapter Two (p. 41). Participants agreed that social work assessments can be extended to incorporate the physical environment. This may include not only the ecological environment but also the bigger context of global trade, impacts of colonisation, and pressures of consumerism and financial burdens that are a common feature of many people's lives. This kind of assessment can identify how people are being persuaded or forced to make unsustainable choices and are being disproportionately affected by climate change (Kemp, 2011). A participant from focus group three explained:

> *That's true social work isn't it, you got your person in the environment and then you've got your environmental issues. That's why social workers have to be active, both at the relational and personal and at the political level. That's a classic kind of political issue as far as what people are made to do in a neoliberal environment to survive. It*

> *influences the choices that people can make, because people with the least amount of money have to choose the cheapest things and often the cheapest things are not the sustainable things they're the plastic things rather than the paper things or crockery thing so yeah that chain goes all the way through.* (FG 3, participant)

Macrosystems influence on individuals and communities was a concept all three groups understood, they were aware of the influence of capitalism, multinational corporations and government policy on service users' lives.

Capitalism

The groups identified the influence of capitalism and Neoliberal policies as one of the main macrosystems themes. Participants identified it as a problem that has promoted individualism and has broken down communities:

> *Because you've got this neoliberal idea so ingrained in our society now that everyone's got to look after themselves, I don't want to spend my time looking after the community... Why would I look after you when I can't feed my family, you know what I mean it is so ingrained now in our society that, I mean this is just my personal view, but I feel like that's what's got be tackled before anything else, this neoliberal capitalist idea of individualism and getting back to some collectivism. (*FG 1, participant)

This participant raises an interesting point about how capitalism has divided people. Expensive mortgages, high rents and bills mean many people have to work two or three jobs to just to survive. There is no time or energy for neighbours or financial support to the community. It used to be that poorer people had more time due to lack of work. Now there is the issue of the 'working poor' who are just working to pay bills and unable to get ahead. They have no insurance, savings or back up money for extra bills. Consequently, they are very exposed to financial problems if they get sick or cannot work (Manch, 2018). They have little financial

resilience to shocks that may occur in a disaster situation. People in these situations often end up seeking the services of social workers across the many fields of practice.

Capitalism applies not only to service users. Increasingly there are pressures on social workers to achieve quantifiable outcomes at the expense of critical reflection on bigger picture issues, as one participant explains:

> *You'll see it in settings where social workers are working right now is that they're overwhelmed by what's in front of their face, so their whole life of putting out fires, putting out fires, and putting out fires and pull back and look at what's the big stuff here? Is very, very difficult and that's that neoliberal context of wanting outcomes and the pressure on them. So how do social workers have the luxury in a sense, and it is not a luxury, but how do they have the space to pull back and do what you're talking about, look at a big picture of what is going on.* (FG 3, participant)

If social workers do not have space to reflect on the connections between their social work and the impact of the climate and political systems on society and service users' lives, then the opportunity for sustainable practice may be lost. The participants noted that these systems, while influencing social work service users' lives, were beyond the influence of individual social worker roles. All groups voiced frustration by the lack of government intervention into sustainable action on their behalf. Pressure may need to come from the SWRB, as the crown entity set up through legislation to monitor and support the social work profession. I argue here that the SWRB needs to take leadership and advocacy in this era of a climate emergency. They must apply their political power and advocate for the needs social workers to enable them to work for social and environmental justice for all current and future service users.

Reflection on macrosystems

The capitalist system is designed to enforce individualism, self-interest and consumerism which increases inequities (Matthies & Närhi, 2017). Applying pressure, not only to service user opportunities for sustainability and future resilience, but also on the social work role. The capitalist model places no value on sustainability beyond that which is profitable, hence a need to move beyond a focus on growth as a measure of success (Heinberg, 2011). What is needed for true sustainable change is a paradigm shift which values the environment (Androff et al., 2017; Smith Rotabi et al., 2007). All flora and fauna need to be valued alongside people and profit. These findings have highlighted the limitations of the macrosystems to provide for a sustainable future. Reflecting on macrosystems has led to a frustration in the participants at the inaction of policy and the current system focus on serving the needs of only a few people. Wallerstine (2004) argues that this is a sign of capitalism beginning to slowly dismantle as it no longer services the needs of humans and the environment (Wallerstein, 2004).

The ‘sustainability check’

This was not a theme but an area of inquiry. One of the aims of the research was to seek advice from participants about how to take sustainability into social work practice. I again asked participants in the focus groups about the “sustainability check” (Ellis et al., 2018). The challenge was to develop a tool that would be useful in practice across the wide range of social work fields of practice. As discussed in Chapter Five (p. 124) the ‘sustainability check’ was taught as part of this research. I presented it as an exercise at the workshops and asked participants in cycle two about how useful they thought it may be as a tool. In each focus group participants were asked for their thoughts on how to use the ‘sustainability check’ as an assessment tool to extend PIE assessments.

The students in group one were concerned with the amount of theory they needed to learn and did not want to learn new models, they wanted to use the ones they already knew. Group two, on the other hand, suggested the ‘sustainability check’

could work alongside Te Whare Tapa Wha (Durie, 1985), which incorporates whānau, physical, mental, and spiritual wellbeing. It has an emphasis on food to bring families together, as one of the participants explained:

> *Te Whare Tapa Wha model I know that quite a few social workers use it …They can relate to that better than when social workers just talk a whole lot of words to our families it is just over their heads, the moment you provide a picture of a broken-down home they get it because a lot of them are visualised learners they see it and they get it. You know, what's the difference between this whare and this one. What's working in this whare that's not working here and then they are able to see it.* (FG 2, participant)

Group three said that the 'sustainability check' could be used in conjunction with any model of practice the social worker chooses. As one of the participants explains:

> *A lot of our groups have got their own models of working. When I'm thinking of Pasifika, just recently I did some work with a group on the Fono Fale model. You're right we perhaps are more in the western world and relate fairly easily to the individual. The majority of other people from other cultures would be much more collective. That would be interesting in itself wouldn't it to work with. We could work with students to see what that visually might look like. That would be a lovely piece of work for students to do. (*FG 3, participant)

This finding may lead to a more flexible approach in applying Sustainable Social Work in education. Overall, all groups were supportive of putting sustainability into practice but only the social workers and educators in groups two and three were keen to apply it to a model and frame their practice. The students felt overwhelmed with theory and did not want to learn more. They too felt exposed to the time-poor, resource-poor limitations of family, bills and educational demands referenced earlier. They may have been interested in the comments from group

three who thought the 'sustainability check' could be used as a tool alongside any theory. Unfortunately, there was no opportunity to put the suggestions from group three to group one as the group occurred afterwards.

For the "sustainability check" to be a useful in social work practice, it will need further education for students and practitioners on how to implement it effectively. Further work on this area is recommended in Chapter Twelve.

Reflection on the 'sustainability check'

The 'sustainability check' was addressed in all three cycles addressing research objective three "*To seek participants' feedback on what sustainable actions may look like in future social work practice*" (p. 18). Overall, participants through the 'sustainability check' could provide a useful tool for future practice, providing there is sufficient education on how to apply it across the diverse range of social work fields. As this was only an introduction to the tool, there needs to be more research and guidelines for its application to each practice context. The inclusion of sustainability into the ANZASW Code of Ethics will make sustainability more visible in the profession. Tools like the 'sustainability check' may be useful to consider those who will be looking for ways to apply sustainable practice in the social work role.

Transformative action

As transformative learning theory underpins the research, any transformation experienced by participants is significant to the research objectives and worthy of comment. The second part of research objective three "*To support participants to understand climate change impacts and translate meaning to both their personal and professional lives and particular social work fields of practice*" (p. 18) is relevant here. Particularly focused on participant transformations, many reported taking action in either their personal or professional lives.

A participant from group two had set up a sustainability group at her work and held a workshop on the theme of "sustainability". They invited me to speak. I delivered a shorter version of the workshop for a group of health social workers who were not involved in the research. The presentation was well-received and promoted further discussions. From this action, the social workers developed an ongoing relationship with the sustainability coordinator for the agency and meet regularly with her to plan sustainable projects across the organisation.

Another participant engaged in supporting both service users and colleagues to be prepared in the event of a disaster. Since the workshop, she has taken it upon herself to educate her colleagues on the importance of disaster management. She encouraged half of her colleagues to be prepared with a seventy-two-hour emergency kit at work and a supply of water and emergency equipment ready in case of a disaster:

> *When we have a joint combined meeting every Wednesday, we just touch on it, they need to have water, have some food enough for 3 days for your family and have emergency 72-hour packs ready. I just think it starts with us, we can't go preaching it without doing it ourselves.* (FG 2, participant)

Here is an example of role modelling sustainable practice and education in action. From group three, participants were putting sustainable lifestyle choices into action. One person was growing food, they were all recycling and reusing clothes. After attending the workshop, another mentioned she had bought and now uses a reusable coffee cup. The educators in the group were integrating sustainable ideas into their teaching and encouraging community development and environmental projects into field education placements. All participants reported more of general awareness of sustainability in their day-to-day activity and use of resources.

> *That's what this has done for me is the knowing, now like I refuse plastic bags, and I take my little coffee cup with me and I'm aware of*

things that I see. I think my awareness has been raised a lot and I am quite determined to reject packaging and things like that because I think we can't go on like this. (FG 3, participant)

Another participant explained how her involvement in the project has made her more aware of the relevance of climate change:

It is interesting since our first two encounters around this, we've seen you do a presentation. I am personally much more aware and it seems the world is too, it is having to be because we are being made to confront it. It is been the hottest year ever, what does that say? All the disasters, people's conversations have changed. I think it wasn't really relevant to everybody in the past and now it is. (FG 3, participant)

It was very encouraging to see the participants articulate their raised awareness and the actions they had taken during their involvement in the research. All group participants contributed to the discussion on their actions and there was a sense of empowerment in the groups about the ability to make changes, no matter how small.

Reflection on transformative action

As mentioned in the last quote, the world is changing, and people are being forced to confront the impacts of a changing climate. The transformative actions taken by the group are just a small sample of the potential actions taken by all participants in the research; it was not possible to capture them all. The actions demonstrated by this small group reflect the transformative potential education has for adaptation to climate emergency to prepare social workers of the future of inevitable environmental challenges, making this research very timely.

Reflections on the focus groups

These focus group findings demonstrate a deeper, more focused conversation and reflection on the discussion topics. The transformative actions demonstrated by participants confirmed that the action research design supported by transformative learning theory was a good approach for this study.

The emergence of privilege as an issue forced me to reflect on my own journey through the research and understand the privilege I have through my knowledge, education and experience. From this reflection, I have learned about the power of assumptions and the importance of taking people with you if you want to create change. If I had not checked my assumptions, I would have been in danger of thinking everyone knows what I know, instead of starting from the place where people are. This style of learning mirrors an inquiry approach to teaching and learning (Plowright & Watkins, 2004) which as discussed earlier, is relevant to education on sustainability and climate change. Because of this work, I will be developing a guided inquiry approach to teaching sustainability in my current teaching role.

Conclusion – cycle three

The focus group findings present a coming together of the participants' thinking on climate change and sustainability in social work concluding their involvement in the project. For this final cycle, four key themes emerged, education, sustainability, the social work role and the impact of macrosystems. Each theme was highlighted in the context of the participant's voices with subsequent reflections.

The focus group findings addressed the two parts of objective three, *"To seek participants' feedback on what sustainable actions may look like in future social work practice"* (p. 18), this objective was addressed in the discussion around the

use of the sustainability check (p. 254). The second part, *"to support participants to understand climate change impacts and translate meaning to both their personal and professional lives and particular social work fields of practice"* (p. 18) was addressed using examples of transformative action (p. 256).

The focus group participants said Sustainable Social Work education needs to be a requirement for future students. Incorporating an inquiry learning approach to help students start from their own understanding and build on that knowledge. It will need to connect them with their community and enable them to share their knowledge and skills on sustainable practice, while practicing sustainability in their personal lives, workplaces and across the social work profession in Aotearoa.

After some debate, participants agreed that adding sustainability and the environment into the social work Code of Ethics would encourage social workers to become more sustainable in their future practice. Following this finding, I took the action of making a submission to the ANZASW as part of their ethics review. As noted above the submission was accepted see Appendix Q, this outcome is discussed in more detail in Chapter Ten.

The next chapter synthesises the three findings chapters, offering reflection and analysis on the findings in relation to the literature, and presenting a comprehensive overview of the final findings of this educational action research.

Chapter Nine - The overall findings

The previous three chapters present the findings for each research cycle. This chapter charts the evolution of data through the cycles, making sense of the research as a whole and contextualising the findings. The chapter concludes with an overall picture of the research findings. The following chapters, Ten and Eleven, discuss the implications of these findings and highlights the original contribution from this research to social work education in Aotearoa and internationally.

The key findings across the EAR cycles

The research design informed by transformative learning theory, created an opportunity for the participants' reflections to become more considered across the cycles of the action research. The more involved in the research participants became, the more they unpacked concerns for the environment and developed their critical thinking on the topic. Table 9.1 brings together key themes from all findings across each cycle of the research.

Table 9.1 - Themes across all research cycles

Cycle	Key themes (and sub themes)
Cycle 1 Workshop evaluation themes	3. **Relevant to Social work** - Climate impacts are relevant to social work practice

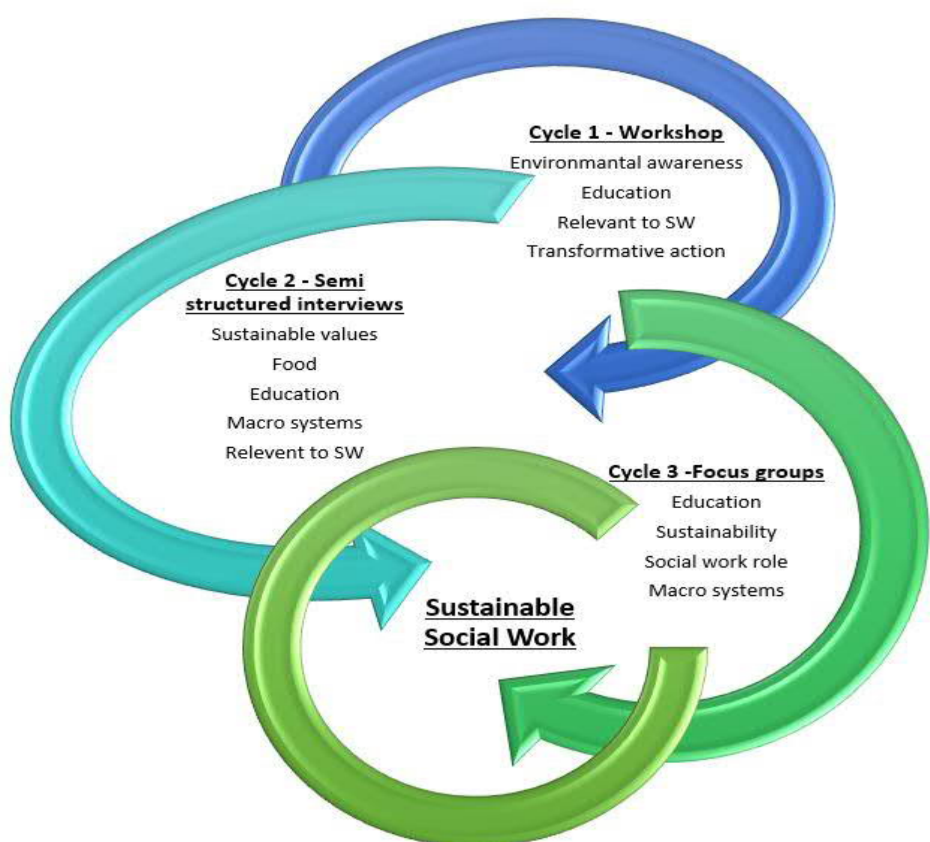
	4. **Transformative action** - After the workshop people were inspired to take action
Cycle 1 Picture data	4. **Sustainable policy**
Cycle 2 Interview themes	3. **Education** - Educating self / educating others 4. **The role of macrosystems** - Role of government / Role of economy / Role of multinational corporations 5. **The relevance of climate impacts on social work in Aotearoa** - Understanding the connections / Action in practice/sustainability check
Cycle 3 Focus Groups themes	management / Resilience 4. **Macrosystems** – Capitalism

Emerging as the common themes across the findings in table 9.1 are the following overall themes:

1. Sustainable practice and values
2. The role of sustainable social work
3. Education
4. The influence of macrosystems on climate change

The picture exercise data in Chapter Six (p. 157) connected strongly with two of the final themes: sustainable practice and education. A small percentage of participants mentioned policy, which later emerged strongly as macrosystems in the findings in Chapters Six and Seven. The purpose of the picture exercise was to encourage practical sustainable actions in participants and to cross-reference with the main themes. Figure 9.1 shows how the main themes appear through the three cycles of the research, framing Sustainable Social Work.

Figure 9.1 – The Sustainable Social Work action research spiral



Using the EAR methodology, the vision for Sustainable Social Work has developed through the cycles of the research. Reflecting on the meaning of these outcomes, some themes have merged and changed slightly to capture the complexity of the findings. “Environmental awareness” and “understanding connections” have evolved into “macrosystems”, while “transformative action”, “indigenous wisdom” “health and equity” and “food”, all relate to sustainable actions or values, they were incorporated under the heading “sustainable values and practice”. The “relevance to social work” concept from cycle one has transformed into the “role of social work”. Once the relevance to social work became clear participants started to think about how it manifests in social work practice. After reflecting on the findings, I reordered the themes to show a clearer trajectory towards Sustainable Social Work, Table 9.2 demonstrates how this comes together.

Table 9.2 – Overall EAR findings

Finding	Explanation
Education	Firstly, supporting social work educators to integrate Sustainable Social Work throughout the social work curriculum, then providing professional development for educators, students and social workers in practice. Offer a Sustainable Social Work course using an inquiry based learning approach. New knowledge would enable social workers to support service users and colleagues with Sustainable Social Work.
Macrosystems	Understanding the connection and influence of macrosystems (multinational corporations / the economy / government / neoliberal policies) on local climate impacts and service user’s lives.
Sustainable values and practice	Social workers to adopt and practise sustainable values in personal and professional life. Acknowledging the values of Kaitiakitanga and intergenerational justice. These practices and policies extends to agencies and educational institutions.

The Sustainable Social Work roles	community development and resilience support, (including support with ecological grief and encouraging hope).
Sustainable Social Work	resilient and resourceful communities, for present and future generations. Sustainable practice utilises regenerative resources across all areas of social work practice, policy, education and decision making, while acknowledging social workers themselves as resources to be sustained.

From the overall findings, the development of Sustainable Social Work starts with education. In Aotearoa, the process has to start with education of the educators. This could begin with initial awareness raising, in the form of conferences and workshops on Sustainable Social Work. The next step would highlight the connections between macrosystems and the environmental consequences of climate change for social work practice. Education for social work students and practitioners can lead to a raised awareness in the community and role modelling sustainable values and practice to both colleagues and service users. This creates Sustainable Social Work roles that can happen across the many fields of practice within the social work profession in Aotearoa.

Reflections on the overall findings

The findings clearly show roles for social workers in education, everyday practice, community development, disaster management and resilience, in adaptation to climate change impacts in Aotearoa.

The research primarily focuses on social work education, so it is unsurprising that education features strongly across the themes. The first finding was the integration of education on sustainability and climate impacts throughout the social work curriculum. This explains how social work can play a role in adapting to climate impacts going forward by highlighting the connections between the macro and local systems and the climate emergency. Following education, the findings identify the need for transformative action. This challenges social workers to adopt sustainable values and practice within their personal and professional lives.

The findings highlight the futility of encouraging service users to be sustainable if they are struggling for survival. An appropriate sustainable approach will require social workers to hold the knowledge of the climate emergency and make assessments underpinned by sustainability and resilience without articulating dark messages of ecological collapse. Sustainability may be a by-product of an intervention not its sole purpose, with social workers holding the hope and focusing on strengths-based practice with service users. Some examples currently in practice are supporting homeless service users to build tiny houses, as they have in Dignity Village in Portland US, (Dignity Village, 2001), growing food to feed families, or connecting with a community group to share food and skills like Wellington's Common Unity Project (Common Unity Project Aotearoa, 2012). The Common Unity Project bases several community projects in a school, teaching families and children skills in sewing, bicycles repairs, cooking and growing food. Social workers can take on many roles in the community to encourage resilience and critical thinking around the regenerative use of resources.

Social workers need to know how to recognise and support resilience in service users and agencies. Their role starts with educating themselves on the connections between macrosystems and the local impacts for the region, relevant to each area of social work practice. Social workers will need to engender hope while managing their own ecological grief. Holding the cognitive dissonance that accompanies knowledge of the climate emergency, they will need to translate this knowledge

appropriately, to empower service users toward a resilient future. This approach will require all their critical, reflexive and sustainable knowledge and skills, if they are to support service users to understand process and act on the climate emergency in the context of their limited resources and other life challenges.

The 'sustainability check' needs more research on its application to social work practice. Participants supported the tool, in theory, to assist social workers in assessing the sustainability of resources. Including sustaining social workers themselves as a resource, nurtured through self-care and supervision support with ecological grief. Such an approach will help social workers to avoid burn out and prepare service users and communities to face the climate emergency.

Following involvement in the research, participants indicated that they have taken transformative actions, demonstrating that once supported to reflect critically on climate change impacts and to question assumptions about the future, this knowledge can turn to action. These findings are evidence that the research design's combination of transformative learning theory, educational action research and the extended epistemology, have worked together to achieve the aims of the research. Chapter Ten addresses each objective in light of the findings.

Reviewing the literature, there appears to be no specific definition of Sustainable Social Work. To address this gap, I have developed a working definition from the research findings and literature, which includes the regenerative use of resources across all areas of social work practice, acknowledging social workers as a resource that needs sustaining through supervision and reflective practice. Work on the definition can be found in Chapter Eleven (p. 315).

Conclusion from the overall findings

The findings have been refined through each EAR cycle. The three research cycles demonstrated the participants' deepening consideration of the issues surrounding sustainability and the climate change impacts on social work in Aotearoa. From

initial awareness raising in the workshops to a deeper discussion in the interviews and focus group discussions, the research process spanned a period of three years (2015 to 2017), resulting in the newly amended Code of Ethics (ANZASW, 2019) to include sustainability and the environment as an ethical practice.

The findings support calls in the literature for sustainability and the environment to be integrated into the future social work curriculum (Gray & Coates, 2015; Jones, 2013; Schmitz, Matyók, James, & Sloan, 2013). This EAR demonstrated a useful approach to achieving transformative actions in participants. Consequently, the research recommends Sustainable Social Work education, which integrates indigenous wisdom, disaster management, resilience building and community development, throughout all levels of the social work profession.

The findings have answered the main research question posed in Chapter One: "*What contribution can social work education make to the emerging environmental challenges resulting from climate change impacts in Aotearoa?"* (p. 19). The new generation of social workers need to transition their skills toward adopting, displaying and being able to recognise sustainable values and practice. They need education and training in disaster management to respond to both fast and slow-moving disaster events that will affect Aotearoa, while supporting resilience with the communities they engage. Future work needs to apply the 'sustainability check' to practice and develop guidelines on how Sustainable Social Work practice will support this transition to a new social work practice.

The research findings have demonstrated a consensus that the social work role needs to evolve in response to the current climate emergency, starting with education. The next chapter reflects in more detail on the original research objectives using the research findings. In Chapter Eleven I review the specific question that has been persistent in my reflection during the analytical process; How sustainable is sustainable enough?

Chapter Ten – Discussion

In this chapter, I revisit the beginning of the research journey discussing the research objectives in relation to what has been found and how the findings relate to the relevant literature. Of particular interest are the potential future roles for Sustainable Social Work, the role of education and curriculum content which can prepare the next generation of social workers for the oncoming climate emergency. The findings have supported the inclusion of sustainability and the environment into the new Code of Ethics (ANZASW, 2019), a discussion on ethics concludes the chapter.

Reflecting on the beginning

As mentioned in Chapter One (p. 3), this research journey began when I came across the work of Paul Gilding. I watched his TED talk and then read his book "The Great Disruption" (Gilding, 2011). He talked about the earth being "full", that humans have reached the limits of the planet's systems, meaning that the end of economic growth is imminent. He posed the question "how do you feel when your assumptions about the future fade away?" (P. Gilding, personal communication, February 9, 2012). He talked about supermarket shelves being empty, record temperatures for consecutive years, extreme weather and riots in the streets, as the systems around the world begin to collapse (Gilding, 2011). Since then, my eyes opened and I became acutely aware of the systems showing signs of strain around me. The recent global pandemic, the anticipated economic depression (BBC, 2020) and 'Black lives matter' protests, unfolding as I write this chapter in 2020, demonstrate that his predictions may becoming a reality as our fragile systems begin to dismantle.

At this stage in the thesis, it is useful to return to the original research objectives to see if the research process has achieved them sufficiently. The objectives presented in Chapter One (p. 18), are outlined again here for ease of reference.

1. To use the action research process to educate social workers, students and educators on climate change impacts, sustainability and their relevance to social work practice in Aotearoa (Cycle one).

2. To find out if education on climate change and sustainability can lead to transformative changes in personal and professional attitudes and behaviour.
    a) To find out what needs to be taught in the social work curriculum in order to prepare the next generation of social workers to adapt and cope with the climate emergency (Cycle two).

3. To seek participants' feedback on what sustainable actions may look like in future social work practice.
    a) To support participants to understand climate change impacts and translate meaning to both their personal and professional lives and particular social work fields of practice (Cycle three).

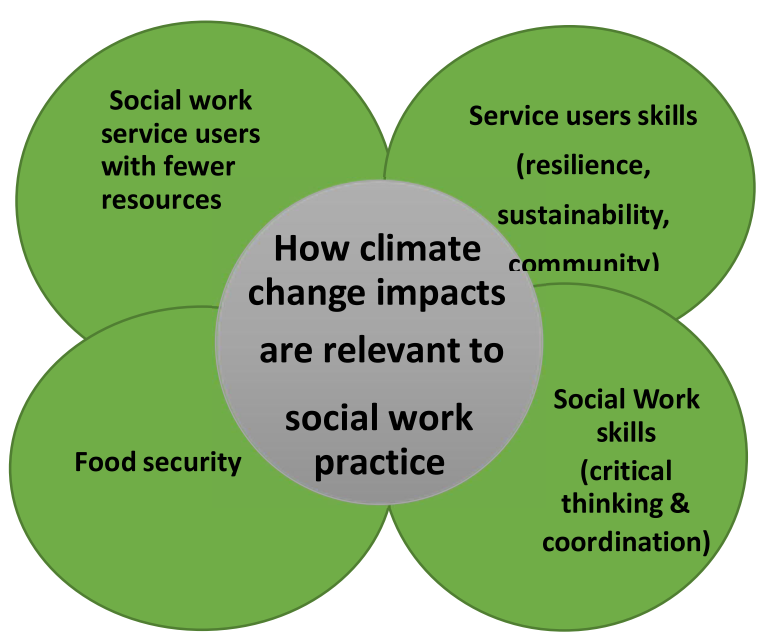
The relevance of climate change impacts to social work practice in Aotearoa

This first objective was an essential starting point for the research. I understood the relevance to social work from reading the international literature; however, I wanted to find out whether and how the participants understood this relevance.

I designed the workshops to raise awareness. The findings show that participants understood how climate impacts are relevant to all people, especially those with

fewer resources, many of whom are users of social work services. They also recognised that both service users and social workers already have skills in building resilience and being sustainable, which may be useful in this emerging new area of social work practice. The other key area of climate change impacts relevant to social work practice overwhelmingly emerged as the importance of food security. Figure 10.1 illustrates these findings.

Figure 10.1 – How climate impacts are relevant to social work practice



Service users' skills with fewer resources

There is a cross-over between those most exposed to climate change impacts and those who have established relationships with social work across the various fields of practice (Coates, 2003; Dominelli, 2015). Social work service users are experiencing poverty of time, finance and resources and social workers are well placed to support them as an extension of their current practice (Dominelli, 2012; Grey et al., 2013a; Jones, 2010). The IPCC (2014) confirms, "People who are socially, economically, culturally, politically, institutionally, or otherwise marginalized are especially vulnerable to climate change and also to some adaptation and mitigation responses" (IPCC, 2014c, p. 7). In contrast, the

participants from the interviews caution against labelling service users as vulnerable, or assuming they are incapable of coping in the context of climate impacts. Both interview and focus group participants urged that service users are not framed as vulnerable victims and highlighted that, through necessity, service users often display resilience in their actions and are able to manage with fewer resources.

As scientists warn, all people are going to have to live with fewer resources in future (Heinberg, 2011). People with such knowledge of how to survive on fewer resources may have skills to teach us all. Social workers will benefit from working in partnership with service users to identify sustainable actions and support those already displaying resilience. For this to happen social workers need to understand and be able to recognise and assess resilience to climate impacts in the service users they work with. This could happen by using the PIE assessments for sustainability discussed in Chapter Three (p. 79). This is a research recommendation in Chapter Twelve (p. 329).

Reflecting on these findings it seems that a change of language may be required. I suggest a move away from labelling people as "vulnerable" with its implications of an individual deficit, (Henrickson & Fouché, 2017) to phrases like "those with fewer resources", or "those exposed to climate change impacts" that may be more appropriate, implying an issue of systemic inequity rather than an individual deficit.

Social work skills

Another key finding from this research is that education on climate change impacts raised participants' awareness. Once raised, they can easily understand the relevance to practice. It remains unclear whether they would have arrived at the same awareness without the educational process. In Chapter Three (p. 76) I highlighted the literature about the many skills in social work that are directly relevant and transferable to climate change adaptation.

Food security

Unsurprisingly, as food is essential to everyone's health and wellbeing, food security emerged as an area of relevance. Food appeared not only across the themes but also in the results of the workshop picture exercise. This finding is supported by literature which states that service users will be significantly impacted by food price rises and often have fewer resources to buy high quality food (Drolet, 2012; IPCC, 2014c, 2018a).

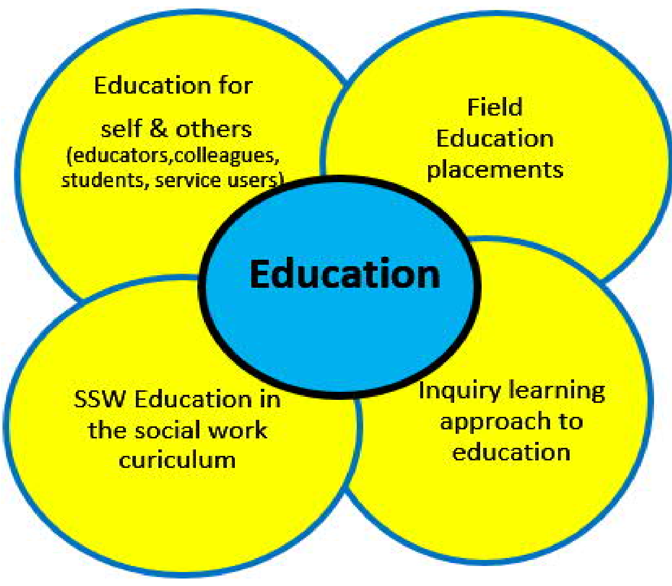
The literature highlights the connection between malnutrition, poverty and health risks, especially in old people and children (Anderson et al., 2012). Food security issues are relative to each bioregion and affect production, supply, and levels of nutrition (Gregory et al., 2005) leading to health concerns among those already in poverty. Food poverty applies further pressure to the health and wellbeing of people with fewer resources (Drolet, 2012; United Nations, 2013) and the systems that support them, including social workers. As food insecurity spreads across communities, there is an emerging role for social workers.

The findings support the literature, meeting the first research objective, showing that climate change impacts are relevant to social work practice. Social workers already have relevant skills and relationships with people in the community who have access to fewer resources to cope with shocks to their living situations (Dominelli, Ku, & Nikku, 2018; Mary, 2008; Norton, 2012). The ability to recognise and support resilience in service users is necessary. Building resilience is highlighted for those who do not yet have resilience in the key climate impact areas of food, energy and community. More emphasis in education will be needed for educators and new social workers to focus on supporting service users to build on their skills, knowledge, strengths, resources and community resilience (Case, 2017; Dominelli, 2012; Peeters, 2012).

Education for transforming attitudes and behaviour

The second research objective and a key focus of this research inquiry is how education can lead to transformative action. As a social work educator, I understand the potential of education to inspire people to make changes. This is one reason I chose education as the primary action for this action research. Mezirow (1978) notes that people make transformations when their assumptions about the future are challenged (Mezirow, 1978). I designed the workshop with this in mind, and it led to transformative action in participants. For example, for Eileen's family, riding a bike to school each day will lead to physical health and fitness benefits as well as reducing carbon emissions, and connecting them to their community, the weather and the natural environment. When considering a transformation from this perspective, the participants' actions had the potential to make transformation more visible. The example illustrates small actions, which may seem minimal on the scale of the global climate emergency however, when viewed in the context of the person's life experience, the potential for transformation is real and may create ripple effects in the community. This is a practical example for the argument that education can encourage a "perspective transformation" (Gray & Coates, 2015, p. 505) leading to a change in attitudes. Changes in attitude usually leads to changes in behaviour in people who are motivated and open to learning and change (Gray & Coates, 2015). Figure 10.2 presents the key elements for social work education and transformative actions.

Figure 10.2 – Education for transformative action



Transformative change

If the whole social work profession is going to respond to the climate emergency, it is important to understand how change happens. Participants' attitudes and behaviours changed as a result of the workshops' success in raising awareness. Boetto et al., (2018) mention that "transformative change requires that conventional methods in social work practice are undertaken differently" (Boetto, Bell, & Kime, 2018, p. 49). The workshops demonstrate this idea by inviting people to challenge their assumptions and envisage other future scenarios. The "stages of change" model (Prochaska, Diclemente, & Norcross, 1993) is useful in mapping such change. Using the model, I assessed some participants as moving from the preparation stage to the action stage. We saw this with Sue, Helen, Steve, Serena, Riah, and Chloe, who all encouraged their service users to grow food.

Transformation is not a linear process (Lange, 2012). It is a process of feedback loops and changes made by the person undergoing the transformation, usually in reaction to their environment, assumptions, attitudes, perceptions and reflections. The action reflection cycles of EAR chosen for this study as well as the stages of

change in Transtheoretical model (Prochaska & Di Clemente, 1982), both illustrate the nonlinear nature of transformative learning. While the study has not been able to capture all transformations that occurred because of participation in the research, it did capture some changes during the research period.

It is important to note here that during the time of the research there was a general raising of awareness amongst the public, highlighted in Chapter One (p. 9). This public awareness may also account for some of the participants' transformative changes.

Transformed attitudes

An interesting example of the transformative effects of education in the research emerges from the discussion on sustainability and privilege. Participants initially thought sustainability was only relevant if you could afford to buy such things as organic food and electric cars. These comments appeared indicative of the capitalist growth economic mind-set of privileged western countries (Kopnina, 2015) so ingrained in Aotearoa society. From this mindset comes the response to climate change that depends on money. Jones (2018) maintains that "transformative learning occurs when new experiences lead to critical reflection on the foundations of a person's frame of reference, revealing its inadequacies or limitations" (Jones, 2018, p. 563). The growth economies of the developed world are largely responsible for the environmental crisis (PICIRCA & World Bank, 2012; Stern, 2006). Reflecting on this mindset, here the same thinking that created the problem was being used to answer it. Participants worked out that they must re-evaluate these assumptions if they are going to make sustainable change.

If social workers are going to have any success in building community, they will need to counteract privilege and bring about social and environmental justice. They must reflect on these challenges and be creative in finding solutions while embracing other forms of knowing and doing. The extended epistemology (Heron

& Reason, 2008) discussed in Chapter Four (p. 92), can also help with this reflection and understanding of how knowledge is created.

The need to be aware of privilege highlights the necessity to challenge people to use their own privilege positively, while taking care not to reinforce dominant discourses around macrosystems such as the growth economy and capitalism. The findings identify a role for social work in advocacy and support to respond to dominant, privileged ideologies. One way to do this is to take direction from the new Code of Ethics and "actively promote the right of Tangata Whenua to use indigenous practice models and ensure the protection of the integrity of Tangata Whenua in a manner which is culturally appropriate" (ANZASW 2019, p. 6). This could require that preference is given to agencies who engage in both sustainable and indigenous models, policies and practices and could lead the way for the social work profession.

Transformed behaviours

Small changes in behaviours made by participants, such as using reusable coffee cups, growing food, using organic products and bike riding, can be challenged as privilege. How easy it is to be caught in the mind-set of buying "greener stuff", which is actually just continuing to support the growth economy, as Tom identified in Chapter Seven, "*giving ourselves the "sustainability tick" while still being unsustainable in other areas of life*" (p. 214). Pease (2006) describes this dominance of privileged groups, "Given that the flipside of oppression and social exclusion is privilege, the lack of critical reflection on the privileged side of social divisions allows members of dominant groups to reinforce their dominance" (Pease, 2006, p. 15). As social justice is the core business of social workers, a reflection in their role in oppression and privilege is essential.

The sustainable behaviours described in the findings are presented as positive outcomes. Reflecting on this point gave the participants and I reason to question whether these actions are again just the privilege of the participants as the more powerful group. On the one hand, consumerism itself is a major contributor to

carbon emissions causing the climate emergency. This point was observed by participants in the interviews and is prevalent across the literature (Goldman, 2009; United Nations Environmental Programme, 2004). On the other hand, the findings from the focus groups show that service users can be resilient and have sustainable skills with fewer resources. It is possible to extrapolate from these two findings that the need to purchase solutions can be counteracted by a strong, connected community that is sharing resources, knowledge, and skills (Case, 2017).

In light of this reflection, I suggest that sustainability is not available only to those with wealth, but that, sustainable behaviours can be created for free or at low cost if the community is connected and resilient. There is a role for social workers to raise awareness and teach sustainable skills, working with people to understand that food, clothing and housing can be sustainable.

A unique finding from this research was that the participants changed their thinking about sustainability and affordability following their involvement with the research. Given the opportunity to reflect deeper on the issues, they experienced transformative learning first hand and changed their attitudes. Following the focus groups' process in cycle three, participants concluded that resilience and sustainability are about knowledge, not money. This reflection took them from quite a superficial understanding of sustainability being about wealth to a deeper level of analysis on the importance of knowledge and skills sharing, community and resilience building, which supports sustainable actions.

Educational approach

This EAR found that participants felt they needed more education for themselves and for colleagues, in order to understand how to apply sustainability in practice. The findings conclude that Sustainable Social Work education needs to occur across the social work curriculum and profession. An inquiry learning approach to education on sustainable practice and climate impacts was found to be an appropriate approach, as it accommodates geographic location, different levels of

knowledge and practice, specific teaching, thinking and problem-solving in vital areas. Papadopoulos & Hegarty, (2017) reviewed the literature on social work education, and their findings support the use of inquiry learning to embed sustainability into future practice. Once educators and students have the ability to link their social work role with climate change impacts, a new area of social work practice can emerge.

Sustainable actions in context

While the findings have addressed objective two and demonstrated that education has led to transformative changes in the attitudes and behaviours of the participants, it would be wrong to place the responsibility for redressing the climate crisis at the feet of individuals (Levermann, 2019). McKinnon and Alston (2016) note that critics say individual actions are not going to change the climate trajectory. I would argue that individuals do not have to change the trajectory. Solutions and adaptation will only be achieved by the collective actions of all humans, including businesses and governments in the macrosystems (Jensen, 2009).

It is important to contextualise that while all actions taken are a contribution to the global and local response, it would be naïve to expect that individual actions can save the planet and it is unethical to lead people to think that because they recycle and ride bikes they are able to change the trajectory of the climate emergency. No social worker or field of practice alone can solve the problem or should feel that they need to do so. Once this perspective is understood and people can acknowledge their own contribution, the overwhelming feelings caused by the global scale of the problem may diminish.

Once I knew the situation I could not 'unknow' it, I had to take some action. Small individual actions do make a contribution, especially if they are executed by people living in the global north, the highest consumers of carbon and largely responsible for the climate emergency (Gore, 2015). That said the main contribution comes when many people make collective changes, leading to greater change. This is

especially true through voting preferences and consumer choices. This thesis is my small contribution to alleviate the consequences of the climate emergency.

While not making significant changes to the total carbon emissions scenario, taking action, however small, reminds people to think sustainably. Then when sustainable policy decisions are made in the macrosystems their necessity is apparent and more likely to be supported by the public (Trewick, 2019 as cited in Groenestein, 2019). Collective changes apply pressure to politicians and corporations (the macro systems) to use policy to give individual actions greater impacts and imploring them to adapt to the evolving needs of the population. One example of this is the banning of single-use plastic bags in Aotearoa from July 2019 (Ministry for the Environment, 2018b). The policy led to changes in the behaviour of individuals, leading to the use of fewer plastic bags and improved impacts on the environment.

Individual sustainable actions remind people of the needs of the planet, alongside their own needs. This is a necessary check when living with the cognitive dissonance of everyday life in the global north (Green, 2019). I look out the window, the weather is fine, people are still going about their day and the climate emergency feels very far away, almost a delusion until I look around and start to take notice of the subtle changes emerging around me. The more I have come to understand about the climate emergency, the more obvious these changes became. Extreme weather events frequently seen on the television news, increases in food prices in the supermarket, the cases of civil unrest around the globe, the protests against governments adopting populist policies and austerity measures in a bid to keep their economies growing. These events are increasing inequities in society; the results appear across health and crime statistics. Figure 10.3 demonstrates just a few of the many images I have noticed in my immediate world due to climate change impacts during this research.

Figure 10.3 - Observations of climate impacts on my day to day life

*Photo taken from my car February 2018, sign on Auckland Harbour Bridge.

*Photo taken in my local supermarket, July 2018.

*Photo taken in my local fruit and veg store, Auckland, March 2020.

*Photo of a sign outside a house in Auckland, October 2019.

Overall, the findings have met the first part of research objective two and shown that education can lead to transformative changes in attitudes and behaviours. Critical reflection is a skill already available to social workers and can help people notice the extent of the climate change impacts around them. All small actions can make a difference, especially to constantly remind people of the need for a sustainable future and demonstrate hope. Greta Thunberg, a youth climate activist is an example of how small actions can lead to bigger impacts. She single-

handedly set up the youth climate movement around the globe. When she addressed the Conference of Parties (COP 24) in December 2018, she said "you are never too small to make a difference" (G. Thunberg, personal communication, December 15, 2018), she demonstrates an excellent example of this approach.

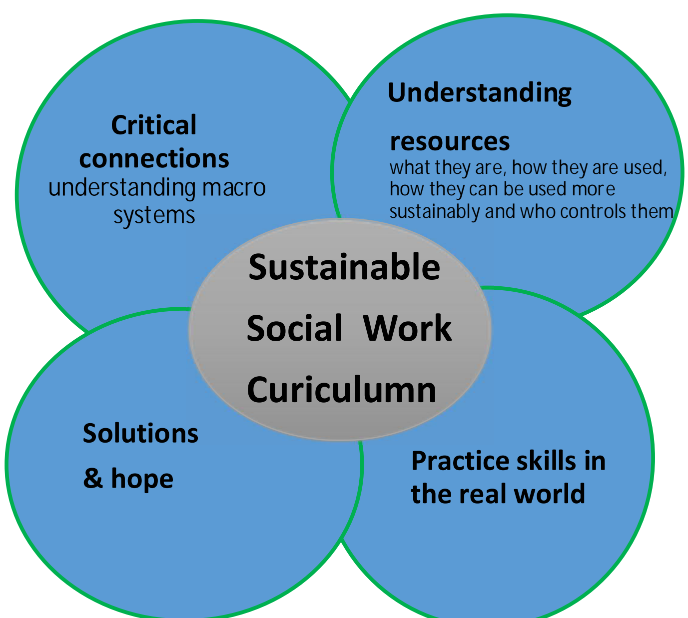
A curriculum for climate adaptation

The second part of research objective two, refers to a central inquiry of this research, which is to find out what the next generation of social workers will need to know in preparation for the climate emergency.

The findings show a strong agreement that education on sustainability and climate change impacts needs to be in the social work curriculum. An inquiry approach to education supports transformative changes in attitudes and behaviour of students. Examples of solutions in practice can support hope and transformative action for students in their inquiry learning and future practice. I discussed these findings in each of the previous three chapters and they compared favourably to the literature.

It is worth noting that none of the participants reported having developed their interest in climate change and sustainability from their social work practice or education. This is congruent with findings from Nesmith and Smyth's (2015) study, reviewed in Chapter Two (p. 59), where participants wanted to see more environmental content in social work education. The social work curriculum appears to be lacking sustainable content (Mckinnon, 2010) and social workers are not feeling confident enough to talk about the environment in practice. Many feel that they have insufficient environmental knowledge (Narhi, 2004) or that it is not in their scope of practice. Figure 10.4 shows the findings on what this research found should be included in the future social work curriculum. These elements have influenced the development of curriculum for a Sustainable Social Work course in Appendix L.

Figure 10.4 – Sustainable Social Work curriculum



If Sustainable Social Work is to be included in the curriculum, integration of sustainability teaching is needed across the whole curriculum. This action research has begun a process for Massey University School of Social Work. The design demonstrates a "bolt-on" (Jones, 2013, p. 217) method of education to encourage engagement and raise awareness of the subject. The findings conclude this approach is necessary to raise awareness, with the aim of later integration across all courses.

If a simple three-hour workshop can inspire the transformative changes mentioned in the findings, an integrated approach to education on sustainability within the social work curriculum has the potential to offer opportunities for greater action to support individual social workers prepare resilient communities for an uncertain future.

Checking back on the second objective, in summary, participants suggested a course in the curriculum for those students wanting to specialise in Sustainable

Social Work. This elective course is for those wanting to take a deeper interest in Sustainable Social Work. Fifteen of twenty-nine Australian universities appear to offer environmental education to social workers (Harris & Boddy, 2017). The figure is not yet known for the seventeen social work educational institutions in Aotearoa. I recommend a clearer identification of institutions currently teaching environmental and sustainable content in social work education for students planning their studies.

Sustainability needs integration across the general curriculum in a way similar to how ethics and decolonising practice are currently. Chapters Two, Six and Seven discuss the many crossovers between sustainability, ethics and bicultural teaching, reinforcing the relevance of that connection. Another outcome of this research has been to develop an educational framework to support sustainability in the social work curriculum this is mapped out in Chapter Eleven.

Throughout the PhD journey, I continue teaching Sustainable Social Work; this work has been instrumental in introducing Sustainable Social Work to Massey University's social work field education programme. As noted above, a suggested course on Sustainable Social Work is in Appendix L; there are plans to integrate a similar course into the revised BSW curriculum for Massey University in the coming years.

Social work approaches to climate change impacts

The different approaches social workers can adopt to address climate change impacts is the subject of research objective three. There are several approaches for social workers in the face of the climate emergency in the findings and literature. Figure 10.5 shows the social work approaches that emerged from the findings.

Figure 10.5 – Sustainable Social Work practice approaches

Adopting sustainable values in practice and policy

Participants clearly indicated that social workers and students cannot be expected to practice sustainability if the institutions, teachers and social service agencies are not also displaying sustainable values. Beltrán et al., (2016) support and extend on this observation to incorporate governing bodies in this transition:

> to fully support a social work response to environmental justice issues, social work institutions, including disciplinary governing bodies, must begin incorporating clear articulations of social work values related to environmental justice on a more widespread basis so that educational content can be created and translated into concrete practices. (Beltrán et al., 2016, p. 497)

If those in charge of social work resources, and social workers role model sustainable practice in both their personal and professional lives, this will facilitate Sustainable Social Work practice. The participants in this study found it

easier to take sustainable actions in their personal lives and more difficult to achieve them in their professional lives. Boetto and Bell (2015) discovered similar findings when educating thirty-one Australian social work students about environmental sustainability online. Their participants also took actions in their personal lives, but report limited actions within their social work practice.

Marlow and Van Rooyen (2001) identify other potential barriers to adopting sustainable practice. In their study of environmental attitudes in social work, they cite heavy workloads, lack of education, insufficient time and lack of resources as barriers to addressing the environment and sustainability in social work. Evans et al., (2011) also highlighted what they found to be significant barriers to sustainable practice:

- A lack of leadership and ownership of sustainable development principles at senior levels within an organisation;
- Resistance to change among front line social care staff, many of whom feel overworked and often operate reactively to deal with crisis situations;
- A financial climate that mitigates against the up-front investment that some (but not all) sustainability initiatives require, even when there is potential for considerable savings in the medium and long term;
- Insufficient follow-through for a commitment to sustainable development in strategic policies at a service delivery level; this is often reflected by a lack of effective roles with responsibility for implementing sustainability initiatives. (Evans et al., 2011, p. 761)

Participants in the focus groups concurred with the literature findings, especially on leadership initiatives and resourcing. They expressed concern about the lack of support from management for sustainable practice if added to the ANZASW Code of Ethics. This is an important observation and will be an actual rather than a hypothetical challenge now that sustainability and the environment have been included in the new Code of Ethics (ANZASW, 2019). Future social workers now need to consider sustainability and the environment as part of their ethical practice, making it an ethical principle for all social workers and educators to consider sustainability and the environment in their practice. With this in place, the next step is acknowledgement of the climate emergency (and its impacts on social work practice), for the next revision of core competencies and practice standards by the SWRB. As an outcome of this research, I have approached the ANZASW to set up a Sustainable Social Work interest group to support social workers to apply sustainable practice in their roles.

Since the Marlow and Van (2001) and Evans' et al., (2011) research there has been a significant shift in awareness and policy. Many companies now have sustainability in their strategic plans. Examples of how Massey University is addressing these challenges are:

- Employment of a Director of Sustainability and a team looking at the development of sustainable policies and practice across the university,
- The university offsets all its air travel (Massey University, 2019),
- A draft climate action plan has been developed and is currently in the consultation process to map out how the university can reach carbon zero by 2030 (Ryan, 2019).

These initiatives respond to the national Zero Carbon Act (Ministry for the Environment, 2018a), showing of how national policy can influence agency policy to effect sustainable practice.

To extend this positive trend into social work the ANZASW and SWRB and social service agencies now need to put some resources into training and supporting

Sustainable Social Work. I suggest that they start with some of the research recommendations in Chapter Twelve (p. 329). The SWRB as a social work regulatory body and both ANZASW and CSWEANZ as advisory bodies for social work in Aotearoa, also have a role to play in a Sustainable Social Work future.

Policy as a guide to practice

To support a sustainable future, policies of accreditation organisations and standard bodies such as ANZASW, SWRB and CSWEANZ, must adopt sustainable policies. This will ensure there is leadership and strategic support for sustainability and environmental justice going forward. At the time of writing, the SWRB is developing a new scope of practice, which will be brought into effect once the consultation process is complete (SWRB, 2019). The findings of this research and the fact that social workers are now practising in the context of a climate emergency urge that sustainability and the environment must be a central feature of the new scope of practice. In February 2020, I offered this feedback when attending a consultation session with the ANZASW.

Social workers want to have more influence on sustainability and policy issues (Shaw, 2011). This requires being aware of the regional risks and adaptations for their geographical area as these differ around the country. Social Work agencies also need the ability to assess whether their policies incorporate sustainability, resilience and emergency planning. An example of the power of policy to affect changes in the environment is the case of the Whanganui River, which gained legal status as a living person in March 2017. The Te Awa Tupua (Whanganui River Claims Settlement) Act (2017) was passed in parliament, giving the river the same rights as people under New Zealand law (New Zealand Parliament, 2017). This example led to a similar law being passed in India for the river Ganges, demonstrating New Zealand's capacity for pioneering environmental issues on the world stage (New Zealand Parliament, 2017).

Another policy area that social work education may support is to align with are the Sustainable Development Goals (SDGs) (United Nations, 2015). The profile of

the SDGs across business and education is supported by the United Nations (Clark, 2019) and the current government (New Zealand Ministry of Foreign Affairs and Trade, 2019), indicating the raised profile of sustainability across all areas of education in the coming years. One such example from Massey University is the new delivery of a 'Master of Sustainable Development Goals' (Massey University, 2020). Many of the goals incorporate issues relevant to social work practice. Of the seventeen SDGs, thirteen have a direct connection to the lives of social work service users, these are:

- Eradicating Poverty (goal 1)
- Food security (goal 2)
- Health and wellbeing (goal 3)
- Education (goal 4)
- Gender equity (goal 5)
- Water security (goal 6)
- Affordable energy (goal 7)
- Employment (goal 8)
- Reducing inequity (goal 10)
- Community sustainability (goal 11)
- Responsible consumption (goal 12)
- Climate action (goal 13)
- Peace and justice (goal 16)

Adapted from (New Zealand Ministry of Foreign Affairs and Trade, 2019).

The United Nations developed these goals in 2015 and they are now the international blueprint for a sustainable global future. In Aotearoa they are becoming aligned to policy (New Zealand Ministry of Foreign Affairs and Trade, 2019). As a result, there is policy work and resources currently allocated both in the government and other agencies to achieve the goals, the social work profession would be wise to get involved in this work.

For social work, using the SDGs as a framework for progress would offer an opportunity to work with colleagues in other disciplines towards common goals. This cross-disciplinary approach is recommended across the social work and science literature (Dominelli, 2010; Hansen et al., 2011; Schmitz, Matyók, Sloan, & James, 2012; Stern, 2006; Harris & Boddy, 2017; Miller & Hayward, 2013). The seventeen goals, if achieved, would transform the lives of people across Aotearoa and the world (Clark, 2019).

Social work roles

In response to objective three, another sustainable approach to emerge from the research findings focussed on the different roles social workers can have within their current practice in response to the climate emergency, these roles are mapped out in figure 10.6

Figure 10.6 – Sustainable Social Work roles

Education, community development, disaster management, and resilience building emerged clearly from the research findings. These are roles available to social workers across their many areas of practice using their sustainable skills,

knowledge, and interventions, which as discussed can be free or cost-neutral if the knowledge is available through community or peers. There is a role for social workers to facilitate these community connections, enabling knowledge and skills sharing.

Micro-level practice with service users is a useful practice approach within PIE assessments. Boetto (2016) outlines some examples of micro practice, encouraging the inclusion of the natural environment in assessments, promoting sustainability and "addressing environmental disaster and decline" (Boetto, 2016b, p. 64). Resilience can be assessed using PIE assessment. Assessing service users' needs in relation to the physical and social environments to determine their resilience. The assessment can add new environmental elements to the usual assessment practices. Practical questions maybe, how dependent are service users on fragile macrosystems? What is their adaptive capacity in relation to tertiary climate impacts? This might include the quality of someone's housing, insulation, overcrowding, and the nutritional quality of their food, access to green spaces, community supports and connections. Teaching social workers how to understand and assess these elements is not only a sustainable intervention; it also leads to better health and well-being for service users.

Other ideas to consider in PIE assessment work are: completing assessments in nature, assessing family access to nutritious food, encouraging connection with animals (Ryan, 2013; Walker, Aimers, & Perry, 2016) and teaching service users and social workers about disaster management (Adamson, 2014; Boetto, 2016b; Hay & Pascoe, 2018). These are all useful ideas, some of which are already in practice, which brought together create Sustainable Social Work practice in Aotearoa.

Sustainable social workers will understand and educate others about the connections between resources, in the context of macro and local systems, how these impact on climate change and relevance to social work practice and service user needs. The approach needs to encompass connections to the environment with

reference to Māori as tangata whenua including indigenous wisdom. Chapter Eight (p. 238) explored the role indigenous wisdom has in Sustainable Social Work.

Research participants were already taking small actions in response to environmental concerns and they would like to do more. The research found that social workers could develop greater understanding of the sustainability of resources using tools like the sustainability check. They are invited to adopt and role model sustainable values in practice and policy, recognise the value of indigenous wisdom as part of the solution, engender hope and ethical practice, use supervision to connect with others and address any ecological grief they may be processing. Overall, the research found social work roles in supporting resilience, disaster response and management, and supporting community development and education. The revised Code of Ethics (2019) now supports this practice.

Ethical practice

Incorporating the environment and sustainability into the Code of Ethics for Aotearoa (ANZASW, 2019) is a clear and positive outcome of this thesis. The new ethical principle states, "We promote social development, environmental wellbeing, sustainability and justice, and care and protection of the natural world" (ANZASW, 2019, p. 13). This significant step will substantially support social worker's motivation to engage in sustainable practice as ethical practitioners and will empower social workers to say 'no' to unsustainable practices.

This action aligns Aotearoa with Codes of Ethics in Australia, the UK, and the US, all addressing the importance of the environment. Australia seems to be further ahead than Aotearoa in their education and practice. In many Australian social work courses an environmental focus is becoming a mainstream social work subject (Crawford et al., 2015; Nipperess & Boddy, 2018). Perhaps now that the environment and sustainability are in our Code of Ethics, Aotearoa will take a similar path to integration of sustainability into the social work education. The

research recommendations in Chapter Twelve include development of sustainable guidelines and more education to support this action.

The consistent response to the third research objective is that there are many approaches and roles social workers can adopt in response to climate change impacts. As stressed throughout my research, education on the relevance of the environment is the necessary first step and the 'sustainability check' and PIE client assessments maybe useful tools for practice. Supervision support for social workers experiencing ecological grief will be a useful enabler for social workers practising sustainably and will in turn support communities' to be more resilient. Social workers can assess their regenerative use of resources; adopt sustainable values in practice and policy, guided by indigenous wisdom, hope, and ethical practice. The different roles social workers can take in education, disaster management, resilience and community development are clear and open to all social work practitioner regardless of their field of practice. Once people adopt sustainability as a value in their personal lives, they can extend these actions as an authentic approach to sustainable practice in their professional lives. Only then will they be able to genuinely role model and support sustainable practice for service users.

Conclusion

This chapter demonstrated how the research findings from Chapters Six to Nine have met the three key objectives of the research. The discussion in this chapter highlights the reality that social work service users are disproportionally exposed to risks from climate change impacts. Both service users and social workers have skills to support resilience in the future. One of the key skills social workers need to learn is how to recognise and support resilience in service users while also supporting them in areas of need. This need can be assessed using PIE assessments and the 'sustainability check' as tools to assess how regenerative and sustainable their resources are. Food security is a concern across all service user

groups and social workers can have a role in teaching sustainability in relation to food security and community connections to strengthen resilience to future shocks.

Education has been successful in creating some transformative actions in participants' personal and professional lives, and education for educators is needed to support social workers to make their contribution towards a sustainable future. Sustainable Social Work is a macro subject with impacts across all areas of social work practice. It needs to be adopted by all educators and not just those with an interest in the subject (McKinnon, 2013). Social work educators will then need to learn how to teach students to investigate for themselves the connections between macrosystems and local climate impacts. Their teaching needs to encompass how to support individual service users and communities to become resilient in their own bioregions, using an inquiry approach, and social work placement opportunities with sustainable practices.

I note that social work alone cannot solve the climate emergency. It is important to link in with other disciplines (Harris & Boddy, 2017; Miller & Hayward, 2013; Schmitz, Matyók, Sloan, & James, 2012; Hansen et al., 2011; Dominelli, 2010), to encourage cross-disciplinary research and take advantage of the timely focus on sustainability, both nationally and internationally, with the Sustainable Development Goals. To support this sustainable transition, accreditation authorities' practice standards must include sustainability and environmental justice in line with their inclusion in the new Code of Ethics (2019). The contribution this research has made to the new Code of Ethics is a step toward the ambitious research aim "*to transform the social work response to climate change in Aotearoa, using educational action research*" (p. 18).

The next challenge for the social work profession in Aotearoa will be to know how to incorporate the environment and sustainability into education, practice and policy. The next chapter offers suggestions of a Sustainable Social Work educational framework, as well as a Model of Sustainable Action.

Chapter Eleven – Implications of the research

Significant implications for social work education and practice in Aotearoa have emerged from these research findings. This chapter presents an examination of these in two parts. The first presents the journey to Sustainable Social Work with the development of a Sustainable Social Work educational framework; it maps the progression of education on sustainability and climate change for social workers, beginning the journey towards integrated Sustainable Social Work practice.

The second part describes the original contribution this research makes to Aotearoa and international social work education and literature. I present a Model of Sustainable Action, including ways the model applies to practice. The chapter concludes by answering a key question that has arisen throughout the research process. How sustainable is sustainable enough?

The journey to Sustainable Social Work

Education is an area I am passionate about and believe needs development in Aotearoa. As a social work educator, I wanted to respond to calls from researchers such as Molyneux (2010) who noted that "research is desperately needed to explore the practical realities" (Molyneux, 2010, p. 67). Sustainability is a practical approach to environmental concerns. To act sustainably, people must make positive decisions around the resources they use. This action responds to the climate emergency and the need for sustainability. For Sustainable Social Work to become a reality conscious decision-making must occur across all areas of social work, starting with education.

Transformative learning theory has been effective in supporting changes in attitudes and behaviour in relation to the climate emergency while challenging people's assumptions about the future. The research has demonstrated that once given education, time, space and support to reflect, people can come up with solutions that are appropriate to their own practice environment and community.

Among the array of findings already mentioned, one of the key outcomes of this research has been identifying the necessity for integration of Sustainable Social Work throughout the social work curriculum. For this to happen, education must start with the educators. To assist this change, I have developed a Sustainable Social Work educational framework to target social work educators initially and encourage them to bring Sustainable Social Work into their social work teaching practice in Aotearoa. This research has demonstrated how education can support future practitioners to make the necessary transformations to practice sustainably. Figure 1.1 shows the journey towards Sustainable Social Work through education.

Figure 11.1 – The journey to Sustainable Social Work through education

Raising awareness: Workshops for educators & social work practitioners
SSW Group Supervision (ongoing) *Support with teaching integration * Action *Ecological grief *Hope
Sustainable social work course Inquiry learning approach
Sustainable Social work Placements
Integrate sustainability across the social work curriculum

Raising awareness

Social work is a contextual profession and the environment is where social work happens in practice. The journey towards Sustainable Social Work starts outside of the curriculum with awareness-raising workshops for social work educators. Content similar to the workshops used in cycle one would be a useful inclusion.

Workshops for both educators and social workers currently in practice, as part of their CPD is a good start for raising awareness. Fortunately, CPD is an ongoing requirement for registration in Aotearoa. As noted, the absence of climate change and sustainability education for social work educators appears to be an area of omission not just in Aotearoa, but also across the international literature and is an original contribution of the research.

Other mechanisms to support Sustainable Social Work for educators in Aotearoa could be:

- Set up a Sustainable Social Work group similar to the Green Social work Network (AASW, 2016) currently in Australia. An ANZASW group for social workers interested in seeking support and connection, share resources and creating a community of Sustainable Social Workers in Aotearoa would support sustainable social work development in Aotearoa.

- A conference hosted in Aotearoa highlighting Sustainable Social Work theory and practice, including the current work on sustainability and environmental social work. This could be similar to ANZSWWER Symposium 2017 mentioned in Chapter Five (p. 141) but with the focus being on ethics, environmental justice, sustainability and kaitiakitanga.

- More webinars through the ANZASW following on from the ones held in March 2017, where I presented preliminary findings from this research (ANZASW, 2017). These could highlight the inclusion of sustainability and the environment in the new Code of Ethics and the importance of this area of practice to social workers, students and educators in Aotearoa, building momentum.

These are a few of the mechanisms used in current practice to accentuate new practice ideas relevant to social work. For the educators, a workshop in a conference setting or as a continuing professional development opportunity would encourage and support educators to consider integrating sustainability and the

environment across their teaching practice. If all educators did this, sustainability would be successfully integrated throughout the curriculum in Aotearoa.

The inclusion of sustainability and the environment into the new revision of the Code of Ethics makes it an ethical responsibility for educators to take on this work in their teaching. I would also suggest that Sustainable Social Work fits comfortably alongside both ethical and decolonising practice and can be filtered throughout contemporary social work teaching in Aotearoa in a similar way.

Sustainable Social Work Supervision

Ongoing support through the usual social work supervision mechanisms will advance sustainable practice and provide ongoing support. Supervision provides the opportunity for reflection on the role of the environment in practice, PIE assessment work, and sustainable actions in practice, using the sustainability check, dealing with ecological grief and supporting hope. A new role for social work supervision may respond to the work of O'Donoghue (2003) who calls for social workers to re-story social work supervision though the construction of ecological voices in supervision.

> Imagine a new supervision story that is grounded in social work principles, knowledge and practices with this new story being responsive to the people involved and their world. It is hoped that the new stories emerging will result in new practices of social work and social work supervision. (O'Donoghue, 2003, p. 157)

This new role for supervision encourages sustainment of social workers themselves as a sustainable resource for the community, incorporating self-care into their sustainable practice. Educator groups will also need to include the reflection and content sharing necessary for teaching sustainability. Group supervision models work well for Sustainable Social Work supervision. More

research is needed to see how this approach to supervision works in sustainable practice.

A Sustainable Social Work course

In consultation with both the literature and based on the findings, I have drafted a course for Sustainable Social Work, for those seeking to attain an advanced level of deeper ecological literacy, using the key areas for education recommended by this EAR. The course frames the context of the climate emergency and encourages social workers to adapt their skills and critical thinking for application across their fields of practice to include sustainable values, practice and policy. As mentioned, I have attached a draft course outline based on the findings of this research in Appendix L.

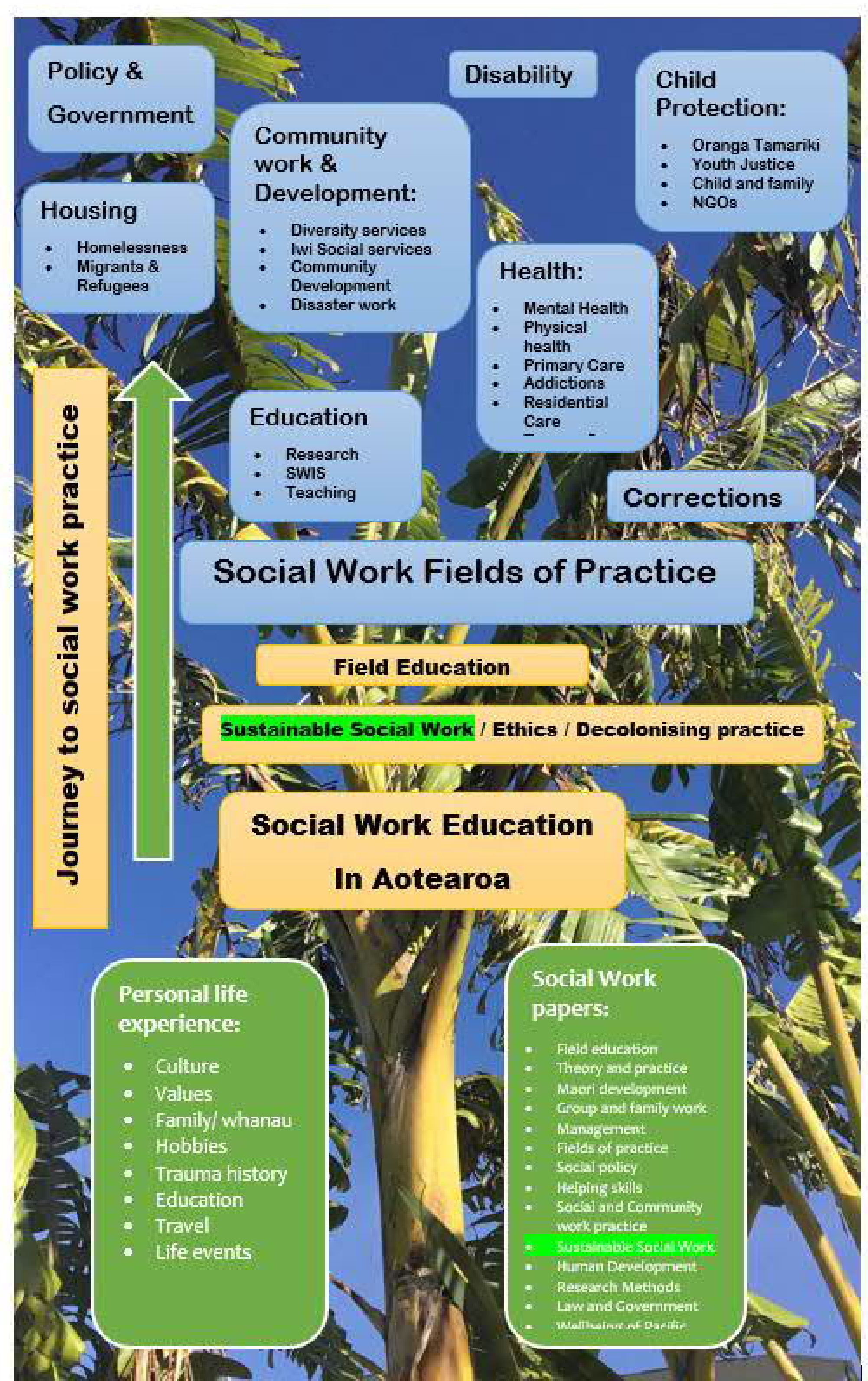
Sustainable Social Work Placements

The final stage of the educational journey for those students interested in the environment may be a placement that utilises the Sustainable Social Work skills they have learnt. As mentioned in Chapter Three (p. 77), placements may be in a number of different settings, including but not exclusive to community development organisations, housing agencies, community gardens and education (Bailey et al., 2018; Mama, 2018; Mary, 2008).

Sustainable Social Work integration across the curriculum

For the environment to be embedded across the curriculum (Boddy, Macfarlane, & Greenslade, 2018; Harris & Boddy, 2017) to respond to new ethical responsibilities (ANZASW, 2019). Sustainable Social Work could fit within the Bachelor of Social Work curriculum alongside bicultural practice and ethics and field education. Fig 11.2 uses the example of Massey University current social work programme to demonstrate how I imagine this could look.

Figure 11.2 - Social Work Education Tree



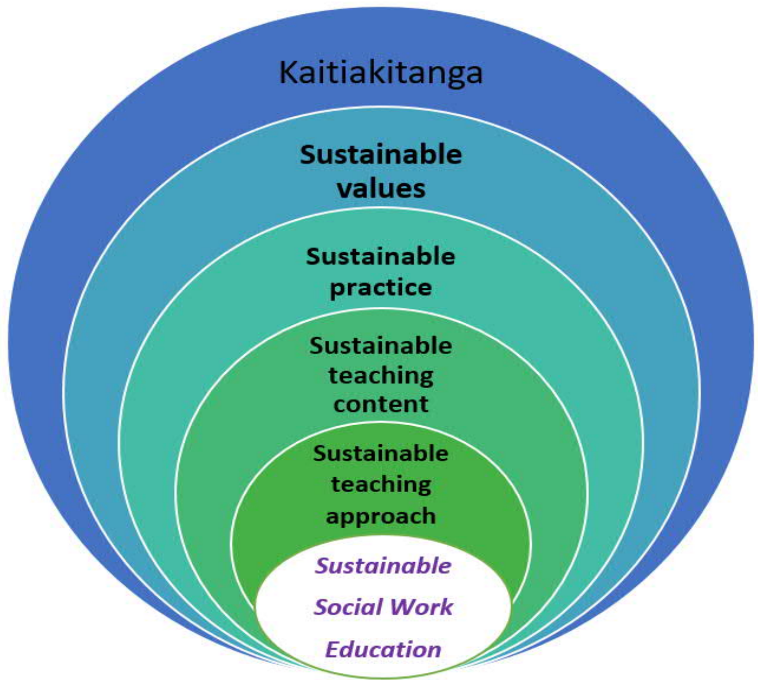
The social work education tree identifies the growth of the student though their educational journey from their personal life, through their education to their social work professional practice. Sustainable Social Work is placed firmly in the space spanning all fields of practice, it becomes integrated into all subjects of the curriculum, alongside ethics and decolonising practice. This work starts in the foundational qualifications of the Bachelor of Social Work and can later integrate through the post-qualifying and research degrees.

A course would also be available for those wanting to specialise in sustainable practice and develop a deeper ecological literacy similar to those in the Australian social work education curriculum (Harris & Boddy, 2017). However, it will need to be appropriate for Aotearoa and its unique environment, by incorporating indigenous skills and wisdom, especially focusing on the principle of kaitiakitanga.

Sustainable Social Work educational framework

Having set the scene with the educational framework, below presents the key components for Sustainable Social Work education, informed by both the findings and literature and including the essential components required for the Aotearoa context. Figure 11.3 maps the Sustainable Social Work Educational Framework.

Figure 11.3 – Sustainable Social Work Educational Framework



Kaitiakitanga and indigenous wisdom

In Aotearoa, understanding of Te Tiriti o Waitangi as a founding document of the country based on partnership between the British Queen (the Crown) and Ngā Rangatira (Māori), it has to be considered in all policy decisions and across social work practice as a core competence (SWRB, 2014). For Māori, the importance of kaitiakitanga (guardianship) of the environment is a core philosophy underlying practice. As discussed in Chapter Two (p. 30), kaitiakitanga includes the belief that all people are related to the Earth, dependent on it and must be guardians (as part of their ancestry) to nurture all life for future generations. "Kaitiakitanga philosophies concern sustainability principles in environmental and social spheres" (Kawharu, 2000, p. 352). This makes Aotearoa an especially important location for research on sustainable values. Deep ecologists and many indigenous cultures, including Māori, argue that if the environment is unhealthy (using unsustainable resources), people as an integrated part of the ecology will not be healthy (Harmsworth & Awatere, 2013). Both Māori and Tauiwi participants in

this research referred to indigenous wisdom and how there are lessons to be learned from Māori.

In June 2019, I had an opportunity to attend a Noho Marae with the MAppSW students and two Māori colleagues. During the experience close links between sustainability and Māori principles, specifically kaitiakitanga came to my attention. I later had the opportunity to discuss my research with a Māori colleague to unpack the connections between sustainability and kaitiakitanga. There appear to be many overlapping features in practice, for example, she highlighted the importance of the wharenui (sacred Māori meetinghouse), and its ability to house, feed and support large numbers of people for a short time at short notice. These facilities are ideal in the event of a disaster situation as the infrastructure and processes are in place to respond quickly. She advised that as we are practising in Aotearoa, kaitiakitanga, and sustainability do not need to be compared, they can work alongside each other in principle and will cross over in practice (P. Ruwhiu, personal communication, July 24, 2019).

I discussed my apprehension as a Pākehā academic using Māori principles in my research. I was concerned about appropriating Māori culture. She assured me that it would be inappropriate to claim kaitiakitanga as a principle of my own culture, but that as a citizen of, and researcher in Aotearoa, I have a responsibility to acknowledge Māori as Tangata Whenua. Consequently, Māori cultural beliefs of kaitiakitanga and tiakitanga (maintenance, nurturing actions) must be foundations from which Sustainable Social Work can emanate for social work practice in Aotearoa.

Sustainable values

Sustainable values in the framework are underpinned by hope, indigenous wisdom, social, environmental and intergenerational justice. Critical thinking on how resources will be available for future generations is a key element of both kaitiakitanga (Kawharu, 2000) and sustainability (United Nations, 1992).

Many people with fewer resources are having to live in environments that are deteriorating and detrimental to their health and wellbeing (Philip & Reisch, 2015). In Aotearoa, many of these people are Māori or Pasifika (King et al., 2010). Environmental justice, as discussed in Chapter Three (p. 80), has close links to social justice. Beltran et al., (2016) note that "Environmental justice should be concretely addressed in social justice curricula to provide future social workers with the most comprehensive education possible" (Beltrán et al., 2016, p. 493). As the climate emergency accelerates, the consequences of environmental injustice will be felt for generations to come. Future generations are being left to face the legacy of past misuse of the Earth's resources. Ramsey and Boddy (2017), suggest attributes that will assist social workers to learn and practice environmental justice:

> Creative application of social work skills to environmental concepts is an overarching characteristic of environmental social work practice. The remaining three attributes include: (i) openness to different values and ways of being or doing, (ii) a change orientation and (iii) working across boundaries and in multiple spaces. (Ramsay & Boddy, 2017, p. 72)

These attributes will be useful for social workers in Aotearoa wanting to adopt sustainable values in practice with environmental and intergenerational justice. The 'sustainability check' will help them learn new skills in resource assessment and encourage social workers to be critical and creative in their use of resources. This includes sharing power and learning in partnership with service users, while recognising service users' strengths as people who often already have the skills to live with fewer resources. By supporting the community and creating space to build resilience to climate impacts, social workers can have a role in helping to prepare for the inevitable environmental uncertainties of the future.

Sustainable practice

As part of the educational framework, it is important for social workers to understand what sustainable practice looks like in the real world, outside of theory and textbooks. The findings showed that social workers are already taking sustainable actions but are not necessarily framing them in the context of the climate emergency. Sustainable Social Work encourages critical reflection on current practice to filter decision making through a 'sustainability check' (Ellis et al., 2018). It is essential for Sustainable Social Work practice to recognise and assess sustainability with service users and agencies, including role modelling sustainable practice such as waste reduction, reusing materials and resources, growing food, and using sustainable transport, to name a few examples. These actions remind people of their interdependence with the environment and builds their engagement with sustainability. This practice works in parallel with the sustainable policy and practice in agencies and educational institutions.

Sustainable teaching content

Chapters Six and Eight presented participants' views on what should be included in a future Sustainable Social Work curriculum. To recap, they said using an inquiry based learning approach and Sustainable Social Work field placements, social work education in Aotearoa should cover the following areas:

- Understanding macro systems, (critical connections in relation to Aotearoa social work practice)
- Understanding resources
- Practise skills in the real world
- Solutions and hope.

The finding highlighted the importance of teaching connections between resources and macrosystems in order to understand how the environment, macrosystems, climate change and social work are linked. Students also need to understand resources. What are resources, how they are being used and distributed? Who controls them? and how do we assess if they are sustainable. This research expands the definition of "resources" to include social workers themselves as

resources to be sustained and supported, incorporating hope and support for "ecological grief" (Cunsolo & Ellis, 2018). Real world examples of solutions in practice also need to be part of the curriculum to engender hope and role model possible practice.

These findings concur with and extend on those of Nesmith and Smyth (2018) whose recommendations were similar; they were discussed in the literature review (p. 59). Essentially sustainability needs to be embedded across all subjects of the curriculum, adapted as a social work value and taken out into the wider world of social work practice, using field education placement opportunities as a vehicle for this practice (Boetto & Bell, 2015; Crawford et al., 2015; Mary, 2008).

Sustainable teaching approach

The framework includes an inquiry approach to teaching as an appropriate way of engaging social workers. It encourages problem-solving, critical thinking and teaching to the students' individual knowledge, strengths and understanding. Social workers need to be aware of the regional risks particular to their bioregion and community. They need to be able to reflect critically to assess the risks and actions they can take to adapt and build resilience, including adopting sustainable values and practices in key areas such as transport, education, housing, food, energy and community. This finding was presented at length in Chapter Eight (p. 227). The culmination of this learning happens when the student then engages in a social work placement that enables them to use their Sustainable Social Work skills in practice.

The road to Sustainable Social Work Education presented in Figure 11.1 shows a journey of sustainable teaching through the educational process for educators. Following this, the five different elements that make up the framework are highlighted in figure 11.3. These represent the elements needed to create Sustainable Social Work education, how this can be implemented is discussed next.

How to integrate Sustainable Social Work education

Considering the implication discussed thus far, it is useful to pose a few critical questions at this stage of the thesis, these are:

- Where are we now in Aotearoa?
- Where do we want to go?
- How do we get there?
- How do we know when we are there?

Where are we now in Aotearoa?

Developing on the work of Mary (2008) and Teixeira and Krings (2015), this EAR supports "Sustainable Social Work" (ANZASW, 2019, p. 8) as an emerging area of social work education and practice for the contemporary social work profession in Aotearoa. Chapter Three (p. 74) discusses how the term appears in the Asia Pacific amplification of the definition of social work. The definition is endorsed by both the IFSW and APASWE (2016). It is again reiterated in the most recent version of the Code of Ethics for Aotearoa, "Encouraging innovative, Sustainable Social Work and social development practices in the preservation our environment" (ANZASW, 2019, p. 8). This inclusion gives the term new visibility amongst social workers across Aotearoa, indicating that now is the time to put some meaning, education and practice around the definition to ensure its successful application.

In the context of contemporary social work education, there appear to be pockets of educators around the country with an interest in sustainability and the environment, resulting in an educational approach applied in an ad hoc way, driven by people's interest in the environment (McKinnon, 2013). This research has found participants' were practicing sustainably in their personal lives, but for several reasons, (presented in Chapter Six), they were finding it difficult to incorporate sustainability into their social work professional lives. In contrast, other social workers, student and educators have still not made the connections between their concerns for the climate emergency and their social work practice.

Now is the time to make the approach to Sustainable Social Work education more consistent with support from governing bodies.

The findings have highlighted that some social service agencies are adopting sustainable policies and introducing initiatives around recycling and waste minimisation. They are working to include sustainability into social work practice with service users by promoting food and energy security, and community resilience and resourcefulness.

During the period of this research, a few educational institutions have taken a lead by incorporating sustainable policies and instigating sustainable practices, with high-level strategic frameworks. However, while these institutions are initiating policy at an institutional level they are not necessarily integrating these values throughout their social work teaching. Here emerges a gap that needs addressing in Aotearoa, as the environmental emergency unfolds. This research highlights that social work is becoming more relevant to environmental work because of those exposed to the social impacts of the climate emergency and its close links with community development practice.

Where do we want to go?

The recent inclusion of the environment and sustainability in the new Code of Ethics (ANZASW, 2019), opens up the opportunity for education to support practitioners, educators, and students to apply sustainability in practice as an ethical requirement. In response, the SWRB now needs to extend their commitment to sustainability and environmental justice beyond just practice with Māori and embrace integration into social work competencies in general. There is an opportunity for the new scope of practice for social workers SWRB to regulate for sustainable practice through the CPD process and registration, as well as with programme recognition standards.

More work is needed to promote sustainability as a culture and practice of social work across the country, by incorporating different ways of knowing about climate

change. The findings suggest that education (propositional knowing) can be the first step to develop other knowledge, gained through presentational, practical and experiential learning. To support this process, supervision for social workers and support for service users experiencing ecological grief, is useful to encourage action. Commitments and policy from universities, funders and key governing bodies would support and reinforce the necessity for this practice while offering authentic role modelling of sustainable values.

Social workers are not yet likely to get a job as a "Sustainable Social Worker". Similarly, Sustainable Social Work is a new area of practice that needs to develop and integrate across the diverse fields of social work at all levels. The different roles for Sustainable Social Work emerging from the research highlights, education, community development, disaster management, integrated across the spectrum of social work fields, alongside building on resilience (including the resilience of individual social workers to deal with ecological grief) and provide the support required to maintain hope.

How do we get there?

The journey of adaptation in the climate emergency, supported by Sustainable Social Work practice begins with awareness raising for educators and social workers. The Sustainable Social Work education framework supported by practice guidelines, illustrating examples of solutions in practice and critical thinking on the relevance of climate impacts. The journey includes providing education that uses place-based learning (Beltrán et al., 2016), field education placements (Mary, 2008) and an inquiry learning approach, supported by reading, and resources. For educators, an awareness-raising workshop, conferences, webinars and support networks will help to integrate sustainability throughout the social work curriculum, similar to current work with ethics and decolonising practice, followed by the option of a Sustainable Social Work course. The course promotes a deeper understanding of Sustainable Social Work for students as a connected area of practice, particularly relevant to the location. Key skills for social workers to apply in practice will be the PIE assessments and 'sustainability check' to support them

to assess the sustainability of resources in the community and in individual service user's lives to promote resilience.

How do we know when we are there?

We have arrived when Sustainable Social Work is part of every social workers daily practice. Social workers will be using their critically reflective skills and incorporating sustainability across all their practice. They will be active in decision-making around the regenerative resources they use, filtering decision making through a 'sustainability check', underpinned by the principles of kaitiakitanga and deep ecology. They will be conducting PIE assessments in micro level assessments (Boetto 2016b) with service users, to support them to be less dependent on fragile systems of food, energy and water for their survival.

Social workers will be able to work in partnership with both their agencies and service users to identify and encourage sustainable skills building which supports food and energy security alongside community resilience. Successful Sustainable Social Work occurs when students, educators, agencies, all education institutions and governing bodies in Aotearoa are role modelling sustainable policy and regenerative practices in all areas of their work.

The original contribution to social work practice and education

Given this unfortunate time in human history, it is essential that social workers become aware of the climate emergency as it unfolds and are preparing to act. The 2030 deadline for significant carbon reduction before irreversible climate damage (United Nations, 2019) compounds the need to embed environmental justice and sustainable practice into mainstream social work and education (Boddy, Macfarlane, et al., 2018). The emergence of Sustainable Social Work in Aotearoa social work education is extremely timely and this research is a contribution to

the sustainable transformation of social work education in Aotearoa. The key contributions of this research are:

1. Identifying the need to educate social work educators across Aotearoa on sustainability and climate change.
2. Designing and implementing the 'sustainability check' as a tool for social work practice.
3. A definition of Sustainable Social Work (p. 315).
4. Mapping out the "Sustainable Social Work Educational Framework" (p. 302) including curriculum content, underpinned by kaitiakitanga.
5. The change in the ANZASW Code of Ethics to include sustainability and the environment in future social work practice in Aotearoa (ANZASW, 2019).
6. Developing a "Model of Sustainable Action" (p. 316) to guide future practice and map the stages of change towards a sustainable future.
7. Transformative changes for participants in their personal and professional lives as a result of being involved in this research.

At the time of writing there have not been any other studies focussed on educating a cross-section of social workers, students, and educators on sustainability and climate change in Aotearoa, following up with interviews and focus groups to gather feedback to monitor the impact of education on the participants' actions, and ultimately to produce the seven original contributions above.

These contributions aim to support the next generation of social workers to understand the critical connection between climate change, the environment, macrosystems and the sustainability of resources.

The international contribution

For a relatively new practice area, there have been several concepts offered by academics on the subject of the environment in social work. Chapter Two presented a range from the international literature, covering Environmental

social work (Gray et al., 2012; Ramsay & Boddy, 2017), Green social work (Dominelli, 2012), Ecological social work (Boetto, 2016; Mckinnon & Alston, 2016; Besthorn, 2014; Coates, 2003; Ungar, 2002) and Sustainable Social work (Teixeira & Krings, 2015; Mary, 2008).

Reflecting on the high number of concepts, parallels can be drawn with the development of change theories in the 1970s. It would be wise to heed the observations of Prochaska and Di Clemente (1982) who noted that the rise of different theories could indicate either a "crisis or a new wave of creativity" (Prochaska & Di Clemente, 1982, p. 276). They note that this divergence can evoke creativity, but warn that too many theories may lead to "fragmentation, confusion and chaos" (Prochaska & Di Clemente, 1982, p. 276). Lessons can be learnt from these historical comments; it is clear that concept development for the environment in social work is at a pivotal time. Consolidation is needed to avoid misunderstanding and confusion for new social workers wanting to learn and adopt sustainable values, policy and practice. Sustainable Social Work, as presented in this thesis, attempts to consolidate the social work role and practice in the context of the climate emergency for Aotearoa, which may prove relevant internationally.

Internationally emerging social work roles offer positive responses to the crisis. Boetto (2016) offers her micro-skills for ecological practice, as a guide to social work practice with individual service users. Rinkel and Powers (2017, 2018, 2019,) have put together three workbooks for social workers and educators, offering education and practice examples from social workers and academics in the field. The books offer useful exercises to help educators. Volume two has contributions from Scott (2018) in Aotearoa where she gifted her indigenous wisdom to the international literature (Scott, 2018). Her work is referenced in Chapter Two (p. 35) the section on literature from Aotearoa.

The latest version of the workbook offers social work perspectives on each of the sustainable development goals (Rinkel & Powers, 2019). Chapter Ten of volume

three from Sumiharia (2019) a social worker from Aotearoa contributed her ideas on reducing inequity. In the exercises section, she quotes the "sustainability check" (Ellis et al., 2018, p. 554) as an exercise in sustainability for social workers (Sumihira, 2019, p. 221) giving the tool further visibility among the international literature.

Sustainable Social Work for Aotearoa, builds on the work from, Rinkel and Powers, (2019), Boetto, (2016), and Teixeira & Krings, (2015), Mary, (2008), who advocate integrating environmental justice throughout social work education and extending the PIE approach in assessments. Sustainable Social Work emerges from the gap in research to inform education in Aotearoa, using the underlying principle of kaitiakitanga (Kawharu, 2000), extending on deep ecology (Besthorn & Canda, 2002; Ungar, 2002), encompassing the philosophical concepts of interdependence of people with the environment (Besthorn, 1997) and the policy advocacy of Green social work (Dominelli, 2012).

Sustainable Social Work for Aotearoa acknowledges the potential division that can occur around terminology. This argument is presented in Chapter Three (p. 70), recognising the current divisions rising across the global political spectrum. This research contributes to the international body of literature, responding to calls by Powers & Rinkel (2018) who urge the profession to create a new definition: "The profession of social work needs to redefine itself in light of this urgent ecological crisis" (Powers & Rinkel, 2018, p. 31). This research offers a unique perspective from Aotearoa, supporting the work of other academics and practitioners in urging the necessity for sustainability, climate change and environmental issues to be included in the social work curriculum, promoting sustainable action in practice.

International social work governing bodies such as the IFSW, the IASSW, and the ANZASW in Aotearoa, in the two-year period between 2017 and 2019 have highlighted the need for recognition of the environment in social work practice. Their acknowledgement of the challenges posed by the climate emergency voices a strong message that the time is right for Sustainable Social Work practice to

emerge. Another unique contribution of this research to the international literature is the development of a definition for Sustainable Social Work presented here.

The definition of Sustainable Social Work

After extensive research, I noticed that throughout the literature there is no single definition of sustainable social work. The definition posed here encompasses both the extensive review of the relevant literature and the findings from this EAR:

> *Sustainable Social Work is effective social work practice that facilitates the creation and support of resilient and resourceful communities, for present and future generations. Sustainable practice utilises regenerative resources across all areas of social work practice, policy, education and decision making, while acknowledging social workers themselves as resources to be sustained.*

The regenerative use of resources is an action-focused activity, encouraging continual mindful and sustainable decisions. In an emergency, it is important to keep making decisions. It helps people to remain actively engaged and aware of the part they need to play which, in turn, empowers them to make the changes necessary to survive and thrive.

As the social work profession redefines itself in response to the challenges of the climate emergency. Globally, social workers must change professionally and personally, adopting sustainable values and practice if they are to respond in time.

I added this definition to the key terms (p. xii), although it developed through the life of the thesis, again reflecting the action/reflection method's efficacy throughout the work.

Model of Sustainable Action

By consolidating the reading, findings and reflection over the past six years of the research process, this EAR offers a Model of Sustainable Action. A model can help "guide both systematic research and systematic practice" (Prochaska & Di Clemente, 1982, p. 277) which contributes to my overall research aim "*to transform the social work response to climate change in Aotearoa, using educational action research*", (p. 18). The model guides people towards the actions necessary to move away from their addiction to fossil fuels and consumerism, rampant across the unsustainable systems of contemporary society.

Across all cycles of the research, participants have accepted the science of climate change but have questions about what they can do in response. A model to inform and guide their actions toward a sustainable future is therefore useful. The challenge in creating a model is that it needs to be applicable across all the diverse fields of social work practice, at all levels of expertise and commitment to sustainability and environmental justice within the social work profession.

The student voices in Chapter Seven, specifically asked for less work. In response, I note that the Model of Sustainable Action is a contemporary extension of the well-known stages of change model by Prochaska and DiClemente (1982). In Chapter Four (p. 103), I noted the model's relevance to the contemporary problem of human addiction to fossil fuels. Transformative learning theory and the ten stages of transformation were presented in figure 4.1 and are used to inform the model. While the stages map the progress of transformation, they do not directly correspond to the stages in this model but the similarities used are:

- A critical assessment of assumptions;
- Recognition of the problem;
- Exploration of options for new roles;
- Planning of a course of action;
- Acquisition of knowledge and skills for implementing one's plans;

- Building of competence and self-confidence in new roles.

  (Cranton, 2006, p. 20)

The cycles of the model also mirror my own processes of engagement with the topic, my reflections from my own social work practice and my personal practice of sustainability, along with those described by some of the participants in Chapter Six. Information I have gathered throughout my journey from all forms of experiential, presentational and practical knowing, as well as the more formal propositional knowing (Heron & Reason, 2008) is incorporated. Figure 11.4 presents a graphic of the Model of Sustainable Action.

Figure 11.4 - Model of Sustainable Action

The Model of Sustainable Action expands on the work of Mary, 2008 and Teixeira & Krings, 2015 as a practice-based theory with roots in action research and extended epistemology (Heron & Reason, 2008), transformative learning theory

(Mezirow, 1997) and the transtheoretical model (Prochaska & Di Clemente, 1982). The Model of Sustainable Action is practice-based, highlighting the sustainability check, ethical practice and the Sustainable Social Work educational framework presented in this research.

The Model of Sustainable Action is a cycle, in recognition that people and agencies are perpetually in a state of change and often at different stages. Sometimes they will be at different stages with different elements of sustainability, for example, you may be at the one stage with your use of plastics but at another stage with your transport choices, and yet another stage when working with service users on sustainability. The idea is that people identify the stage they or service users, are at, with different elements of sustainability such as food, transport, energy housing, health and finance. They then support people to get to the next stage, this work can be done by a social worker, colleagues or other support networks. Each stage is described here:

Pre-contemplative stage

In this stage, I have purposely kept the same label used by Prochaska and Di Clemente (1982) model, to acknowledge their work and reference their stages of change. It will be familiar to those who have used it before, helping social workers to recognise the tool and how it works in practice.

At this stage, the person or agency has little understanding or interest in the climate emergency and its impacts on their social work practice or their agency.

Awareness stage

At this stage, people start to become aware of the climate emergency and the impacts on social work. This may occur through any of the four ways of knowing. Examples may be:

1. Presentational - knowing from conversations with others, images or memes on social media or the news.

2. Practical knowing, from being involved in extreme weather events or disasters.
3. Experiential knowing emerges from the experience of ecological grief following species loss or a flood or other extreme weather event.
4. Propositional knowing through critical reflection on what has been learnt and conceptualised in practice, that comes from a formal education around the facts of climate change from a workshop or institutions such as school or university.

At this stage, the person is becoming aware of the value of resources and critically questioning how they and others are using them. This is the first stage of the Sustainable Social Work Educational Framework, discussed earlier in the chapter, it is characterised by awareness raising. People in this stage are starting to question their assumptions about the world and the future. They may start to experience some signs of ecological grief. They seek information that may lead to a transformation of their attitudes and behaviours. This is the start of their sustainable journey.

Planning stage

At this stage, people and agencies start making plans to be sustainable. They understand why sustainability is necessary and start planning to take action. For example, they may plan to set up systems in recycling, food, and energy production, community support or put policies in place. They start communicating these intentions to others in their family, community or agency.

At this stage, people are starting to learn skills in sustainable assessment in social work, learning tools such as the sustainability check or PIE assessments. They are beginning to adopt sustainable values.

Action stage

At this stage, people start to put the plans into action, demonstrating sustainable practice. Many of the participants in cycle two displayed signs of being at this stage in their personal lives.

In social work, this will involve incorporating PIE assessments and the sustainability check within their usual assessment work. The social workers take on some of the different roles in community development, disaster management, education and building resilience alongside their usual roles.

Students experience Sustainable Social Work practice in their Field Education placements or engage in a Sustainable Social Work course to deepen their ecological literacy and sustainable understanding. People start taking sustainable actions in personal and professional lives, using the 'sustainability check' to assess how resources are used and move towards regenerative resources where they can.

It is important to recognise at this stage, that it is impossible to be fully sustainable in the capitalist system of contemporary society. This realisation may lead to some frustration, disillusionment and relapse, so seeking support and maintaining hope is especially important at this stage.

Habit stage

When people or agencies reach the 'Habit stage', they have been practising sustainably for a while. They have new "habits of the mind" (Mezirow, 2003, p. 58) and actions. The culture of their organisation has sustainable values embedded. Practices that once took effort in application now come as second nature. For example, they may have become vegan, or regularly recycle, drive electric cars, or have sufficient food in the garden to feed the family, no longer use plastics etc. Assessing the life cycle of resources using the 'sustainability check' is now a habit. Consumption patterns have changed to mirror these new habits.

In social work practice, they will be regularly using PIE assessments in their social work with service users, assessing for resilience while recognising and supporting people who practice sustainability and teaching and role modelling sustainable practice to those who do not.

At this stage, they discuss sustainability issues in professional supervision. They have established networks of support and support others with ecological grief and resource sharing. They engage regularly in conversations, formally or informally, teaching others and role modelling sustainable values and practice. They support sustainable policy in the agency while maintaining hope by seeking and offering support to others in their ecological grief. Ongoing support for community resilience initiatives is commonplace.

Connection stage

This stage is an addition to Prochaska and Di Clemente (1982)'s original six-stage model. The 'Connection stage' can be experienced by the person either as an individual or as representative of their agency. At this stage, they no longer take a "shallow ecology" (Besthorn & Canda, 2002, p. 90) perspective, that the Earth's resources are useful only in how they can service the needs of humans. They now have a deeper respect and connection to all living things. They can critically reflect on the connections between the macrosystems and personal resources and understand how these systems are interdependent. They understand the similarities between social and environmental justice and often reflect on intergenerational justice issues and indigenous wisdom, as a guide to practice.

At this stage, the person experiences a deeper level of ecological literacy (Deep Ecology) and a feeling of connection to the Earth. Kaitiakitanga is an honoured principle and practice at this stage.

Relapse stage

The relapse stage usually comes after the habit or action stage when actions are happening or new habits are formed. At this stage, these actions may seem futile

in the face of the enormity of the seemingly insurmountable climate crisis. Disillusionment sets in and hope begins to fade. People revert to old, unsustainable habits through either disillusionment or the systemic pressures of time and the capitalist growth economic system.

In this stage, feelings of guilt can emerge as people return to the beginning of the cycle. Having had the experience of going through all the cycles and they cannot "unknow" what they have learnt about the climate emergency. Cognitive dissonance sets in as they live a life in conflict with their values. Ecological grief returns, hope fades. Mental health issues and anxiety are a real possibility at this stage. From the relapse stage, people may re-engage with Sustainable Action at either the awareness or planning stages.

Overall, the Model of Sustainable Action fits within the Sustainable Social Work Educational Framework outlined in Figure 11.3. It encompasses sustainable values, practice and Kaitiakitanga. It highlights the journey towards Sustainable Social Work. The model serves as a guide in moving through the stages of engagement. The next stage for this model is to publish and teach it as part of the educational framework process described earlier. This action is a research recommendation in Chapter Twelve (p. 329).

The contribution to social work education in Aotearoa

Despite the growing international literature, currently there are few social work academics writing on the climate emergency and sustainability in Aotearoa making engaging with this research both unique and timely. My aim is to encourage more work in Aotearoa on Sustainable Social Work by academics, students and practitioners. The literature review in Chapter Two highlighted the work of Anderton (2000) and Pitt (2013) who both recommended more research in the areas of the environment and social work for Aotearoa. This thesis is an extension and response to this call that not only highlights the climate emergency and its relevance to contemporary social work practice but offers sustainable tools and actions.

If outcomes of this research are successfully implemented, new generations of social workers will leave education with Sustainable Social Work knowledge and the ability to understand climate change impacts. They will be better equipped to teach colleagues and service users about the importance of sustainability. They will be able to support resilience and strengthen communities, replacing reliance on fragile corporate and government systems for basic needs, with local, more resilient, often cheaper, alternatives. They will be open to learning more about the importance of community development and working on new skills in areas such as food security and disaster management, which have traditionally been outside the scope of social work practice. Sustainable Social Work offers an emerging practice that can be used today to prepare for the challenges of tomorrow.

How sustainable is sustainable enough?

Throughout this research journey, I have deleted this question several times, trying to ignore it as not relevant to the thesis. The question has re-emerged in all cycles of the research, from both participants' and my own process. After the years of reflection and interaction with the topic, I have come to realise that the question is at the very heart of the findings. Until I answer this question, I feel that the journey towards a sustainable future will remain elusive.

To find the answer I have contemplated deeply on my personal struggles with the disconnection between living a life stuck in a capitalist growth system, the associated guilt of my inescapable high-carbon lifestyle and my personal sustainable values. The processing of ecological grief and (at times) feelings of despair. These emotions have been difficult to face and continue to be at the heart of my motivation to pursue action and research in the area of Sustainable Social Work.

I have come to realise that this "inconvenient truth" (Gore, 2006) or cognitive dissonance, is a necessary part of the process. This discomfort is an essential part of the journey for all engaged with the topic. It is these feelings of discomfort that will force people to make the connections between their daily decisions and actions that compromise opportunities for the next generation. Realising this hypocrisy and the injustice of human consumption is the path towards the paradigm shift necessary for a sustainable future. I have seen this process in others, and it has motivated me through the tough times with this research. The Model of Sustainable Action helped me map out this change process through the different stages I, participants, others have experienced.

Part of the social work role is to support and guide students and colleagues as well as service users through this process of discomfort and possible grief to support, small sustainable actions, which push the message and make the inconvenient truth more visible. These small actions encourage people to be prepared to support bigger changes as they come.

Through processing these challenging emotions, I have come to accept the reality that no sustainable actions in the current system are ever going to be sustainable enough. Humans are always going to be at some point in the change cycle shown in the Model of Sustainable Action. A central feature of this approach is the acceptance that no amount of sustainable practice will be enough to avert the climate emergency. Sustainable Social Work practice is simply one contribution to the bigger picture of adaptation to the climate emergency and not a solution. Acknowledging this simply as a journey, not a destination is important to the success of Sustainable Social Work and to maintaining hope. Hope and strength have to come from the journey towards a sustainable future that is beyond the lifetime of those alive today.

Conclusion

This chapter has mapped the educational journey towards a transformative Sustainable Social Work practice. As I have frequently stressed, the journey begins by first educating social work educators on the risks posed by the climate emergency. The Sustainable Social Work Educational Framework offers reflection, skills and resources on how to integrate sustainability across the teaching curriculum. Educators can then teach social work students, who will incorporate sustainable values into their future practice. They will be able to recognise and support resilience and adaptive capacity demonstrated by service users and themselves, related to bioregional-specific challenges, particularly in the areas of food, energy, housing, transport and community. They will then be able to take the actions necessary to support resilient communities while role modelling sustainable practice and values in both their personal and professional lives, helping people through their ecological grief and holding hope for the future. The Sustainable Social Work definition, educational framework and Model of Sustainable Action have emerged as implications of the thesis findings, and original contributions of this thesis.

Chapter Twelve – Research conclusions

This chapter provides an overview of the research, reviewing the original aim of the study, highlighting the original contribution to the field of social work education and practice in Aotearoa, while offering recommendations for future practice, and noting some of the limitations of the project. The chapter concludes with a reflexive account of the research journey leading to my overall conclusions from the research.

Research overview

My motivation for starting this research was a concern for my children's futures. I feel a responsibility that my generation has contributed to the demise of the planet and I felt a strong need to contribute towards reparation. The journey has involved deep discussion and reflections with participants, colleagues and friends, including many hours of reading, listening to podcasts and reflecting alongside my daily tasks, almost to the point of obsession. The resulting thesis reflects a consolidation of the literature, research findings, my reflections and the urgent need to support the social work profession to be ready for the challenges of the climate emergency.

Three cycles of this action research gave voice to the participants' concerns about the environment and their offerings of possible future teaching and practice ideas. The overall research findings highlighted the importance of education, understanding macrosystems, sustainable values in policy and practice, while drawing attention to the different roles social workers can take in response to the climate emergency.

The unfolding climate crisis is evolving by the day and progress is being made in social work education overseas (Ramsay & Boddy, 2017), leaving Aotearoa behind

in sustainable and environmental social work education. The journey towards Sustainable Social Work education in Aotearoa is strengthened by this research. The definition of Sustainable Social Work (p. 315), the "Sustainable Social Work Educational Framework" (p. 302) and the "Model of Sustainable Action" (p. 316) are original contributions from this research as is the addition of sustainability and the environment to the new Code of Ethics (p. 244). This recent change to the Code of Ethics (ANZASW, 2019), means that all social workers and educators are supported by a mandate as ethical practitioners to incorporate sustainability and the environment into future practice and education.

The research aims and objectives revisited

The research set out with an aspirational aim "*to transform the social work response to climate change in Aotearoa, using educational action research",* (p. 18). This seems a lofty ambition and only time will tell if this transformation will occur. The contribution to changes in the Code of Ethics to include sustainability and environmental justice does however set the profession on a road towards such transformation.

This EAR used different methods in each of the three cycles to meet all the objectives. These were the workshops in cycle one, which taught sixty-five participants about the relevance of climate change impacts on social work practice (objective one). The interviews and focus groups in cycle two sought feedback from participants on what sustainable actions future curriculum may entail (objective two). From cycle three, emerged key social work roles in education, disaster management, resilience building, and community development (objective three). A comprehensive discussion on how each of the objectives was achieved can be found in Chapter Ten.

Limitations of the study

For this research, the literature search was confined to the English language, as the language of both the author and the intended audience. This may have

inadvertently omitted some useful concepts or cultural ideas not available in the English language. An extension on this work may incorporate other languages and take specific, more diverse cultural lenses on the topic.

Another limitation may be that, for Sustainable Social Work to happen in practice, social workers need to adopt sustainable values in both their personal and professional lives. This may initially serve as a barrier to sustainable practice, when people are not sure what lifestyle changes are necessary to take a sustainable approach. This is a point-in-time limitation, as the movement toward sustainability is already underway in many areas of people's personal lives. The reduced use of plastic that has happened in the time of this research is just one example. Education on sustainability to support the new Code of Ethics (2019) may work to encourage some of these personal and professional changes.

This research has demonstrated that education can instigate action on professional and personal sustainable change. I expect that, if Sustainable Social Work integrates into education, these personal and professional changes will occur over time. The findings chapters Seven and Eight, presented the beginnings of the transformation towards sustainable values in the social work participants in the research.

As with most qualitative studies, the transferability of these findings depends upon the resonance and meaning the findings have for other social workers. The research included sixty-five participants, which is, by no means a representative sample of the social work population in Aotearoa. The broad range of social work students, educators and practitioners across the sector means several areas of practice are not represented in the research group and future educational work will be needed across the broader fields of practice.

A final limitation may be that the participants already had an interest in sustainability and the environment, which may explain their motivation to be involved in the project and subsequent willingness to take sustainable

transformative changes in attitudes and behaviour as a result. With the climate emergency unfolding around the world, I see this group as pioneers in their approach. They have the capacity to both role model and encourage future generations of social workers to adopt sustainable values as a necessary part of their future ethical practice.

Because this is an action research project, the action reflection process continues indefinitely. Sustainability is also, by definition, a regenerative concept, meaning that there is always more work and our actions will never be sustainable enough. Several recommendations for future work have emerged from these outcomes.

Recommendations for future research and practice

These recommendations for research and practice have been signposted throughout the thesis:

1. Raise awareness of sustainability and climate change impacts on social work practice, in response to its inclusion in the new Code of Ethics (2019).

2. Incorporate the 'Sustainable Social Work Educational Framework' into teaching practice across Aotearoa, starting by educating the educators through conference presentations, journal articles, workshops, podcasts and interest groups. Offering a course on Sustainable Social Work that will help people wanting a deeper understanding. I provide an outline of a suggested course in Appendix L.

3. Follow up research on the implementation of the 'sustainability check' into different areas of social work practice. To see how it translates to the different fields of social work. This work may be an action research follow up to this PhD thesis.

4. Research the emotional support needs and Sustainable Social Work supervision requirements for social work students and practitioners experiencing ecological grief, including investigation to highlight what ecological grief means in practice. A qualitative approach will work best to capture people's understanding of their own ecological grief and find out what models of supervision work best in this context.

5. Display and support Sustainable Social Work practice already happening in communities across Aotearoa. The first steps could be to monitor the resilience created by community development projects already happening. For example, how community gardens are supporting food security, resilience and wellbeing, in particular locations.

6. The development of Sustainable Social Work guidelines for Aotearoa in partnership with Māori social workers, responding to the new ethical requirements. This is a larger piece of work that would require the support of the SWRB or ANZASW. There is a need to investigate how the different fields of practice can adopt sustainable practices and demonstrate kaitiakitanga appropriately. The guidelines would have recommendations on practice and examples for each field of practice.

7. Work in partnership with Māori practitioners to develop a truly decolonising Sustainable Social Work practice that supports kaitiakitanga and Te Tiriti o Waitangi principles. The first step would be partnering with Māori academics to design a culturally appropriate research looking at:
    a. How indigenous communities in Aotearoa can live their values in contemporary society?

b. Research and showcase how indigenous communities practice kaitiakitanga in modern-day Aotearoa. (Māori social work practitioners with local iwi are best to carry out this work).
c. Research into indigenous social workers' experience of Sustainable Social Work.

8. Ensure that the new SWRB practice standards and scope of practice include Kaitiakitanga and sustainable practice (p. 309), incorporate practice examples and link to the environment and climate emergency. This work could come after the Sustainable Social Work guidelines are established and practice examples are available.

9. Research how the impacts of climate change and social work responds to the climate emergency, as they occur across the different regions of Aotearoa. If successful, make these available to other social workers for use in their own regions. This work could be done through an ANZASW interest group and communicated through the development of a climate impacts directory.

10. Social work academics engage in cross-disciplinary research and education with the aim of developing resilience to the climate emergency (p. 291). For example, this may be on health with nursing, or food security with horticulture, or education with teaching, disaster management with the emergency management department.

11. Map sustainable and environmental social work teaching across all social work educational institutions in Aotearoa, similar to the Australian examples. This could be a project bringing together people from different teaching institutions and set up a national interest and support group.

12. Work with social workers in the different fields to incorporate PIE assessments that include the physical and social environments in needs and risk assessment work (discussed on page 310). This would start with training workshops and develop relationships with people interested. The process would then track how the assessments have worked to build resilience in practice with service users. This could be a practice-based research project.

13. Support more research on the impact of privilege to determine whether it is a barrier to becoming sustainable (discussed on p. 173) for service users and/ or social workers. This would involve education for social workers and encouraging community connections for resilience.

14. Chart the progress of the Model of Sustainable Action across the different fields of social work practice. This would be action research, first training social workers in the model, then, through a process of action and reflection, reviewing how they progress through change, determining how it applies in practice with service users.

These are just some suggested future actions arising from this action research-based thesis. The thesis is a contribution to the journey of change needed to support a sustainable future necessary to adapt to the climate emergency.

Reflections on my learning journey through the research

I started this PhD journey in trepidation for the future of my children, which grew into deeper concerns for the service users of social work. Trepidation came from

reading scientists' writing about the likelihood of inevitable and irreversible climate disruption. The fact that we have until 2030 (United Nations, 2019) to limit the most severe climate impacts. I grapple with the issues of climate lag (Hansen et al., 2005), being in the Anthropocene epoch (Giddens, 2011; Leyshon, 2014) and the beginning of the sixth mass extinction (PICIRCA & World Bank, 2012). These texts highlighted the very real possibility of human extinction on this planet (Spratt & Dunlop, 2019). I have now come to understand this process as my own ecological grief. As time has passed and the carbon dioxide levels continue to rise (IPCC, 2018b) hope of a future below two degrees is challenging. I sit and write this part of the conclusion in Auckland under red skies, darkened from catastrophic bush fires in Australia. The need for action feels very real. The climate emergency feels well underway.

Figure 12.1 – The red sky of Auckland

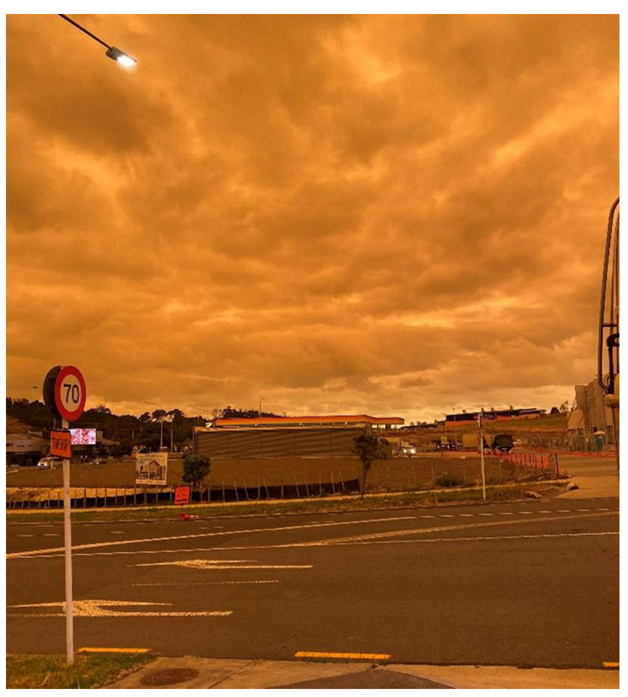


*Photo taken with no phone filters, in Silverdale Auckland, January 2020.

I do believe that sustainable, regenerative practices across all sectors of society can make a difference to the global emergency, but this mammoth task needs everyone, everywhere, to act. Some people are calling for a world war type of effort

to change the trajectory (Green, 2019). When I started this thesis, the possibility of global behaviour change seemed inconceivable. However, I have added this part, on the first day of the Covid 19 level four lock down, I look around and see exactly the types of action necessary to change the climate change trajectory. Global airlines have stopped flying; business-as-usual around the globe has changed rapidly in response to the pandemic. In the chaos and economic decline, I can see hope for the future climate. The key to this change will be how people and governments can learn from COVID 19 and resist the temptation to go back to business-as-usual, in the fight against a larger foe, the climate emergency.

The journey of this research has taught me that holding on to hope in the Anthropocene is difficult. Sustainability is a journey with no foreseeable destination, which at times, has been exhausting and terrifying. Sustainability is simply a better way of living and respecting the resources of the planet, but it is not a quick fix and in reality, no one person is going to solve this problem. All humans across all cultures and countries must face this challenge together with hope, courage and creativity. I know that to adapt in time, we all must support each other to face this new reality, to do whatever is possible to change this trajectory, for the sake of the environment, all its flora and fauna, our children and generations to come. I finish this work exhausted, but hopeful for a sustainable future.

Conclusion

This research offers a small but original contribution to social work education and practice both in Aotearoa and internationally. It has engaged with the social work community in Aotearoa, starting the conversation and raising awareness of climate change impacts on social work practice.

The research has used an EAR methodology, extended epistemology alongside sustainability, transformative learning theory and the transtheoretical model, to

establish the “Sustainable Social Work Educational Framework” a working definition of Sustainable Social Work and a “Model of Sustainable Action” designed for the context of Aotearoa, yet adaptable internationally and easily translatable across disciplines.

In this research, I argue that Sustainable Social Work practice must be implemented in Aotearoa as a matter of urgency. The process can start with awareness raising for educators and practitioners on the regenerative use of resources, incorporating social workers themselves as a resource to be sustained through lifestyle balance, supervision and self-care.

The research identifies different roles social workers can take in adaptation to the climate emergency. These are roles in education, disaster management, community development, resilience building and sustainable policy development. Social workers will need to role model sustainable practice in their personal and professional lives as well as advocating for sustainable practice and policy in their respective agencies.

The research offers the ‘sustainability check’ as a tool for social work practice, which can help to develop sustainable values in practice and policy. Kaitiakitanga must be an underlying principle alongside sustainability in practice for everyone, advocating for intergenerational and environmental justice.

As a profession with established relationships with people in society exposed to climate change impacts, social workers have an ethical responsibility through the new Code of Ethics (ANZASW, 2019) and the inclusion of Sustainable Social Work in the Asia Pacific amplification of the social work definition (Nugroho, 2016). These both offer a directive to respond to the climate emergency. To have any chance of a genuinely sustainable future, sustainable values, policies and practices must be supported across all levels of the social work profession from individuals to agencies, educational institutions and governing bodies.

After six years on the journey through ecological grief, lots of reading, research and deep reflection, I have come to realise that social workers can contribute to the ecological emergency by guiding service users, not with horror stories about ecological collapse but by holding for them the hope of a sustainable future. The strength of the role will come by identifying sustainable skills in service users, many of whom already know how to live with fewer resources. This can be archived by supporting the knowledge needed for sustainable practice, by connecting people to community and land, from where they can collectively build resilience against dependence on fragile macrosystems in food, water, energy and the economic system. This work will achieve Tino Rangatiratanga (self-determination) and greater control over resources and destiny.

Sustainable Social Work is available to every social work practitioner across the diverse fields of practice in Aotearoa today. They can start incorporating sustainability into their practice today, by role modelling practice to entice others to follow. The context of emerging macro policies such as the Zero Carbon Act 2019 (Parliamentary Commissioner for the Environment, 2018), and the new Code of Ethics for Aotearoa (ANZASW, 2019) makes sustainable practice more visible and possible. Time is of the essence (United Nations, 2019). This research makes a timely original contribution to vital work in Aotearoa social work education. It takes the climate emergency and sustainability into social work teaching practice for the next generation of social workers to hold the hope in an uncertain future.

Appendices

Appendix A - Search parameters for the literature review

Search method	Search parameters
Scopus search parameters	TI TLE (**sustainable** OR **"climate** AND TITLE (**education**) **impacts"** OR **environment***) *) AND PUBYEAR > **2003**) **learning** "climate impacts" social* health l **"Transformative theory"**) OR TITLE (**"critica gical Systems theory"**) OR TITLE (**"human cology"**)) AND (LIMIT- **ecology"**) OR TITLE (**"ecolo theory"**) OR TITLE (**"deep e al***) OR TITLE (**"climate** TITLE-ABS-KEY (**"action** YEAR > **2003 research"**) AND TITLE (**soci acts impacts"** AND **"New impacts impacts"**) AND PUI ITLE-ABS-KEY (**"Climate** ND **"New Zealand"**) **imp** OR **"climate Zealand"**) OR **ecosocial**) AND TITL **"Climate impacts impacts"** A AND PUBYEAR > **2003** TITLE-ABS-KEY (**sustainable** rmative learning **impacts"** OR **environment*** TITLE ("critical E-ABS-KEY (**"social work"**)) TITLE ("human (TITLE ("Transfo E ("ecological theory") OR logy") theory") OR ecology") OR TITL theory") OR TITLE ("deep eco

Appendix B – Workshop PowerPoint slides

Slide 1

"Educating for the future: addressing the relevance of climate change impacts in New Zealand social work"

Lynsey Ellis MA, BA, (RSW)
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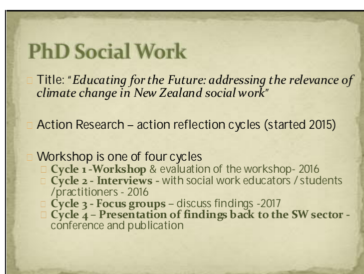
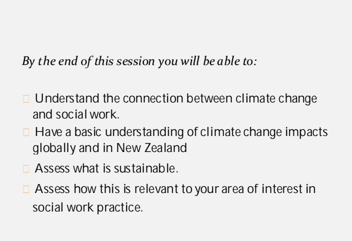
College of Health, **Massey University**.
Email: L.M.Ellis@massey.ac.nz Twitter: SocialClimateNZ

Slide 2



Slide 3

Slide 4



Slide 5

Climate change is putting the future of humanity at risk!

I' m not sure?

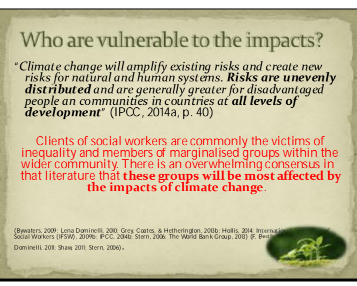
Exercise 1 - In pairs:

1. What do you think and why?
2. If your are "not sure" - what information do you need to make a decision?

Slide 6

Why choose "Climate Change"?

Slide 7



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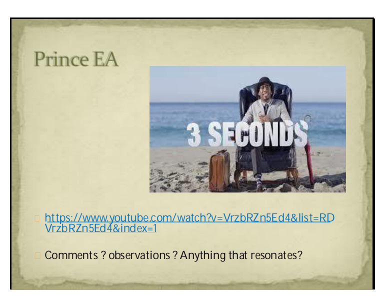
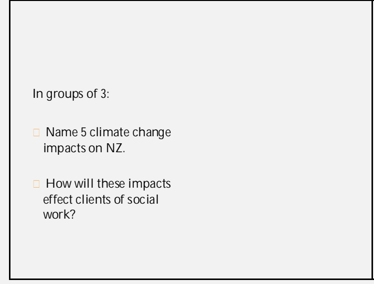
Slide 9



Slide 10



Slide 11

Slide 12

NZ GHG Emission 2008-2012 (by sector in million tonnes of Co2 equivalent)

Agriculture 46%
Energy 42%
Industrial 7%
Waste 5%

- New Zealand's greenhouse gas emissions increased 42% between 1990 and 2013"
- New Zealand the **11th highest emissions per capita globally.**

(Ministry for the Environment, 2014), Hoff (2010) Ministry for the Environment

Slide 13

Carbon emissions:

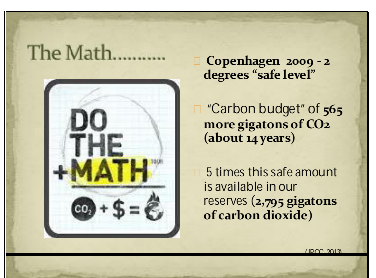
Greenhouse Gas = Carbon dioxide, Nitrous oxide, Water vapour Methane (25 x the effect of CO2).

Pre industrial levels of GHG = 278 PPM

Target 350ppm –to avoid "run away" climate change (last in 1987)

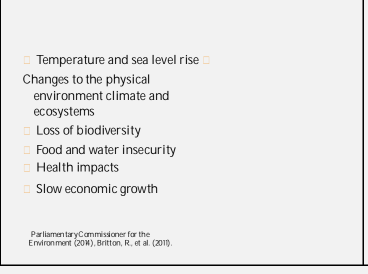
400 ppm in May 2012– rising 1.8ppm per year (IPCC 2013)

Slide 14



Slide 15

Slide 16



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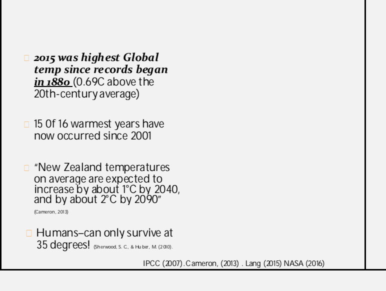
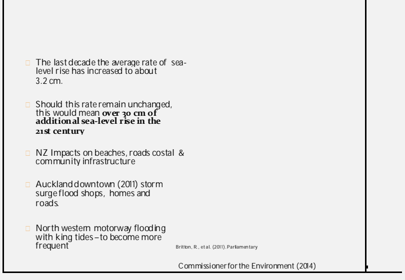


Slide 18



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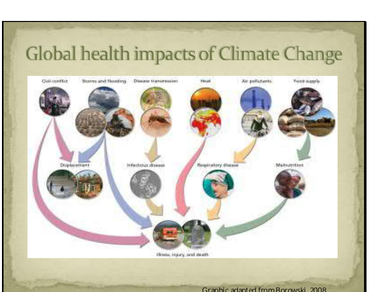

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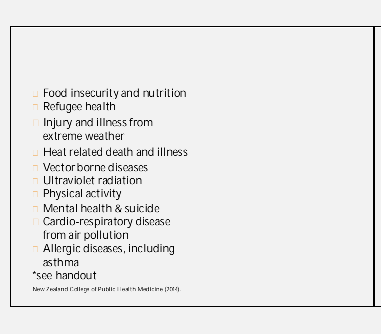


Slide 23

The link between the economy the environment and the social world.

The question of continually seeking economic growth, using GDP as a measure of success

NZ economy is heavily dependant on the environment especially the agricultural sector - droughts and extreme events have BIG impacts on our economy

2014 = 8 events cost $150 million

Ministry for the Environment & Statistics New Zealand

Slide 24

Reduction of emissions to 350ppm by year 2050

20 year delay (2031) = 350ppm by year 2250

40 year delay (2051)= 350ppm by year **3000!**

To remove 50ppm costs $60 trillion US

Hansen et al (2012)

IEA estimate each year of delay will cost us

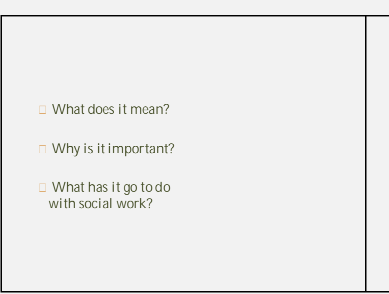
$500 Billion (US).

Slide 25

Slide 26

Slide 27

Slide 28



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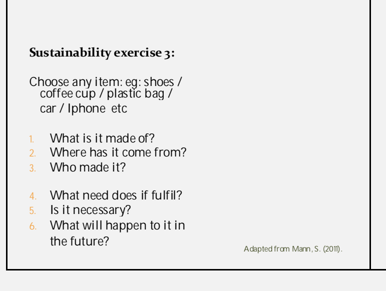


Slide 30

What assumptions are we making with our consumption of stuff?

How are these "resources" being used?

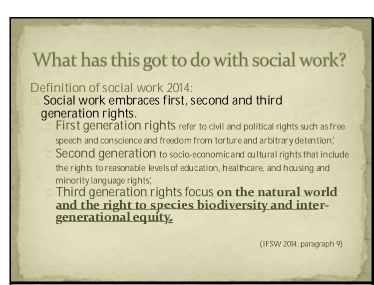
Is this fair?

Mezirow, 2003, pp. 58-59

Slide 31

Slide 32

Slide 33



Slide 34

THE GLOBAL AGENDA FOR SOCIAL WORK AND SOCIAL DEVELOPMENT – COMMITMENT TO ACTION

(6 January 2012)

IASSW -AIETS / The International Council on Social Welfare / IFSW

Slide 35

- Helen Clark helped to launch The Global Agenda she spoke at:
  - Social Work Day in the United Nations in 2011.
  - United Nations in 2012.
- On both occasions she welcomed The Global Agenda and referred to ***consistency between The Global Agenda and the UN's objectives***.

Slide 36

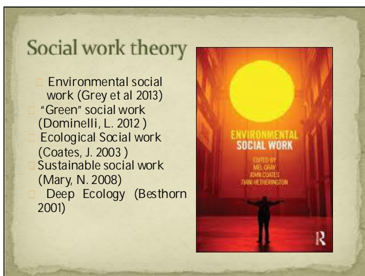
'IFSW calls on social workers and their representative bodies to recognisethe **importance of the natural and built environment to the social environment**, to develop environmental responsibility and care for the environment in social work practice and management today and for future generations.

This is what we are doing now!

To work with other professionals to increase our knowledge with community groups to develop advocacy skills and strategies to work towards a healthier environment and to **ensure that environmental issues gain increased presence in social work education**'.

IFSW (2012)

Slide 37



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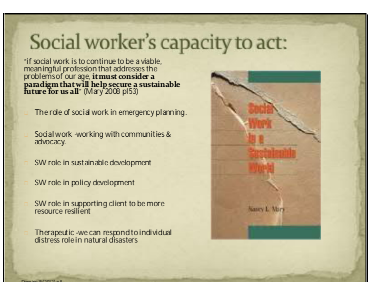

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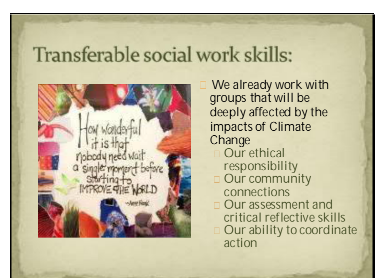

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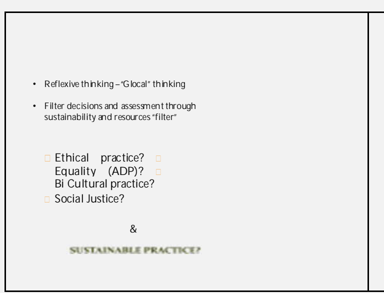


Slide 41

- Social workers don't tell people what to do!
- SW's analyse a problem and think critically about its components then we ask questions.
- **This is what we must do now.**
- The impacts of Climate Change will be felt differently by different sections of our community.

Slide 42

- *Kaitiakitanga - guardianship and protection.*
- *A way of managing the environment, based on the Māori world view*
- *Resource Management Act 1991 & Foreshore and Seabed Act 2004.*

Tāne Mahuta

Slide 43

Slide 44

Slide 45

Slide 46

Draw a picture of a sustainable social work future:

Include 4 (or more) of the following:
- Housing
- Transport
- Energy
- Water
- Food
- Community
- Waste
- Health
- Environment

(Groups of 3)

Slide 47

1: Circle each area of your design

- Green = easy to do
- Orange = possible but will need some work
- Red = harder but not impossible

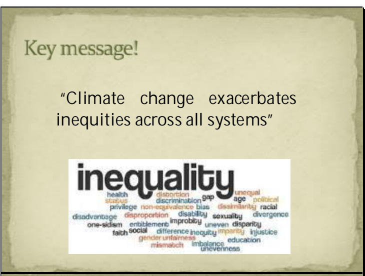
2: Name one thing you can actually do now - in your practice or home life.

Slide 48

- Decide what you want for the future of our society - Not just in your Social Work but in your lifestyle.
- The power of "copying"
- Be the change you want to see in your world!

Harre (2012)

Slide 49



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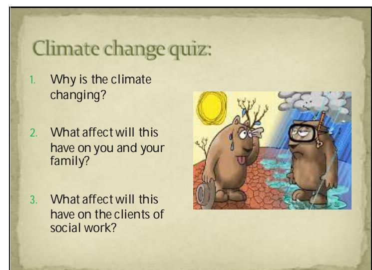

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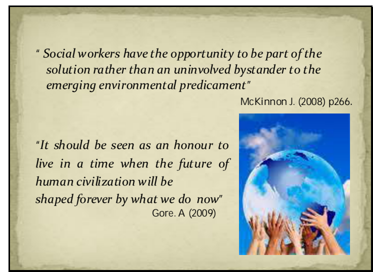

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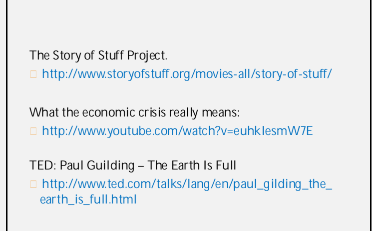
Slide 53



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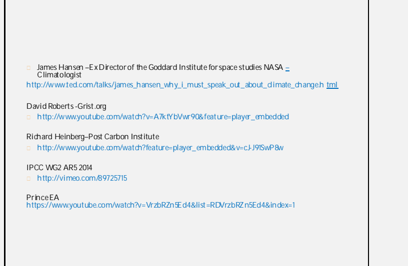

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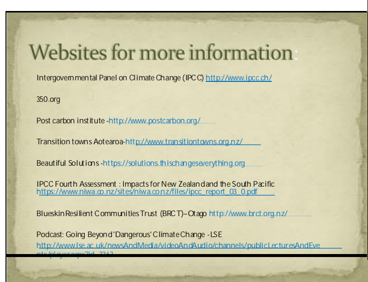

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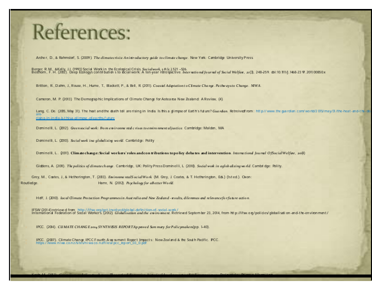

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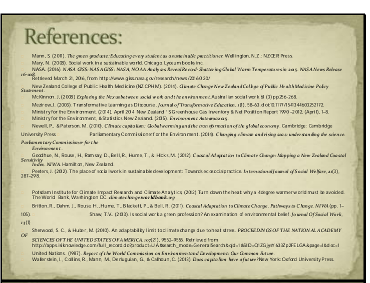


Appendix C –Workshop information sheet

Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education

INFORMATION SHEET - WORKSHOP

Kia ora,

I would like to invite you to participate in this research study about addressing the relevance of climate change impacts in New Zealand social work education.

My name is Lynsey Ellis and I am enrolled as a student on the Doctor of Philosophy (PhD) degree at Massey University. I have been a fully registered social worker in New Zealand since 2007 and have extensive experience working in the mental health sector with service users experiencing homelessness, alcohol and drug issues and mental health concerns both in London and Auckland. Since 2010 I have been employed by Massey University, School of Social Work teaching, coordinating and preparing students for placement across Auckland.

Science, research and the media are highlighting the need for humans to take action in response to the issues of climate change, across all levels of policy, practice and in our personal lives. This has relevance for social workers who already work with service users and communities. I believe social workers have an opportunity to make a contribution, however to do this effectively we need to update our knowledge and take action to prepare ourselves for the challenges of our future. I have taken on this research as my contribution to the changing environmental concerns we collectively face.

Project Description

The project uses an action research approach comprising three cycles, to explore the impacts of climate change in New Zealand social work education.

- Cycle one – A workshop on the impacts of climate change and their relationship to social work. The workshop will be evaluated and used to recruit participants for the rest of the research.
- Cycle two - Semi-structured interviews with volunteers from the workshops.
- Cycle three – A series of focus groups with volunteers from the interviews.

This invite is for the workshop only, which is part of cycle one.

Outcomes of the research will be used to update the workshop and as part of a PhD thesis, following the final PhD process, it will be used for publication and academic presentations.

Workshop Invite

You are invited to attend and participate in a three hour workshop on the impacts of climate change and their relationship to social work. This workshop will be held at …………….. on ……………..

The workshop will involve a mixture of teaching, exercises, video clips, reflection and a voluntary questionnaire (see info sheet for the questionnaire).

Learning outcome from the workshop:

- You will understand some of the health and social impacts of climate change in New Zealand
- You will understand the connection between climate change and sustainability
- You will be able to identify connections between the impacts of climate change and social work in New Zealand
- You will have a basic understanding of the impacts of climate change to support critical reflection on your own social work practice and the wider issues of climate change and sustainability.

Data Management

The data generated from the workshop in the form of paper notes and digital photographs will be stored securely. The paper notes will be kept in locked in a cabinet at Massey University and the digital images (photos of the white board only) will be stored securely on a password protected computer.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- withdraw from the study at any time
- decline to answer any particular questions or take part in any of the group exercises
- ask any questions about the study at any time during participation
- provide information on the understanding that your name will not be used unless you give permission to the researcher
- be given access to a summary of the project findings when it is concluded.

Project Contacts

Please feel free to contact the researcher and/or supervisor(s) on the below details if you have any questions about the project.

Supervisors for the project are

1 - Associate Professor Kieran O'Donoghue

School of Social Work, College of Health, Palmerston North Campus, Massey University

Tel: 64 6 356 9099 X 83517 Email: K.B.ODonoghue@massey.ac.nz

2 - Associate Professor Ksenija Napan

School of Social Work, College of Health, Albany Campus, Massey University Tel : 09 2136363 Email: K.Napan@massey.ac.nz

Massey University Human Ethics Committee Application

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 15/29. If you have any concerns about the conduct of this research, please contact Prof Julie Boddy, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 350 5799 x 86055, email humanethicsouthb@massey.ac.nz

Yours sincerely

PhD Student: Lynsey Ellis

Massey University | School of Social Work | College Of Health | Albany Campus |Auckland | New Zealand. DDI: 09 213 6349 Email: L.M.Ellis@massey.ac.nz

Appendix D– Semi- structured Interview information sheet

Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education

INFORMATION SHEET - Semi structured interviews

Kia ora

I would like to invite you to participate in cycle two of this research study about addressing the impacts of climate change in New Zealand social work education.

Project Description

The research uses an action research approach comprising of three cycles to explore the impacts of climate change in New Zealand social work education. This invite pertains only to cycle two of the project.

- Cycle one - Workshop on the impacts of climate change and their relationship to social work.
- Cycle two - Semi structured interviews with volunteers from the workshops
- Cycle three - focus groups with volunteers from the interviews.

Outcomes of the research will be used as data for part of the PhD thesis, following the final PhD process, it will be used for publication and academic presentations.

Invitation to interview

You are invited to participate in a semi structured interview if you are either a:

- Social work student
- Qualified social worker working in the social services sector (management or client work)
- Social work educator

AND

- have attended a workshop in Cycle 1.

The interview will take about an hour and will be conducted at a location convenient to you or by Skype (if more convenient to both parties).

Data management

The interview will be recorded and later transcribed by the researcher. Data generated from the interview either in paper notes and any digital sound recordings will be stored securely. The paper notes will be kept in locked in a cabinet at Massey University and the digital sound recordings will be stored securely on a password-protected computer.

Participant's rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question
- withdraw from the study at any time
- ask any questions about the study at any time during participation
- provide information on the understanding that your name will not be used unless you give permission to the researcher
- read a copy of the transcript following the interview
- Be given access to a summary of the project findings when it is concluded.

Project Contacts

Please feel free to contact the researcher and/or supervisor(s) on the below details if you have any questions about the project.

Supervisors for the project are:

1 - Associate Professor Kieran O'Donoghue

School of Social Work, College of Health, Palmerston North Campus, Massey University

Tel: 64 6 356 9099 X 83517 Email: K.B.ODonoghue@massey.ac.nz

2 - Associate Professor Ksenija Napan

School of Social Work, College of Health, Albany Campus, Massey University Tel : 09 4140800 ext 43363 Email: K.Napan@massey.ac.nz

Massy University Human Ethics Committee Application

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 15/29. If you have any concerns about the conduct of this research, please contact Prof Julie Boddy, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 350 5799 x 86055, email humanethicsouthb@massey.ac.nz

Yours sincerely

PhD Student: Lynsey Ellis

Massey University | School of Social Work | College Of Health | Albany Campus |Auckland | New Zealand. DDI: 09 213 6349 Email: L.M.Ellis@massey.ac.nz

Appendix E - Semi-structured interview question schedule

Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education

Semi-structured Interview Schedule

Name: ____________________ **Date:** ____________________ **Workshop attended:**

Interview questions:

1. What sparked your interest in attending the climate change workshop?

- How do you respond to the environmental situation personally and professionally?

2. What do you remember from the workshop?

    - Do you think the workshop will or has influenced your practice?
    - What would be one example?

3. Has becoming more aware of climate change impacts changed your attitudes, beliefs / or behaviour?

- What would be a recent example of this?

4. How relevant do you think climate change impacts are to your workplace?

5. What areas relating to climate change and sustainability would you like to learn more about?

6. What implications do you think climate change impacts have for social work?

7. What areas in particular do you think should be included in social work education?

 How easy do you think it will be to introduce the "**sustainability check**" as a tool into social work practice?

8. Any comments or feedback

Venue: ____

Length of interview: ________________________________

Would you like to see a copy of the transcript from this interview?
Yes / No (Email: ________________________)

Would you like to participate in a Focus Group to discuss the results of this study and have input into the research recommendations?

Yes? Give fact sheet for Focus group

Contact details: ____

Demographic Information:

Your role: **(*Please circle)**	Social work student / social worker / social work manager / social work educator / Other social services role *Please state:
Experience in social service sector (years)	0-2 / 2-5 / 5-10 / 11+
Age group (years):	20-30 / 31-40 / 41-50 / 51+
Gender	Male / Female / Transgender

Ethnicity:

NZ European	Chinese	Indian	Australian
Māori	Korean	American	Middle Eastern
Pacific	Asian other *please state	Other *please state	Latin American
European		Indian	African

Appendix F – Consent Form

Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education

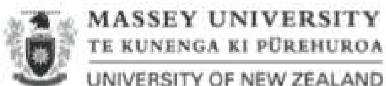
Consent to Interview Participation

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.
I agree to have the researcher contact me to arrange a time to participate in an interview at a mutually convenient time and place.
I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: .... **Date:** ....

Full Name - printed ....

Appendix G – Transcriber Confidentiality agreement



Transcriber's Confidentiality Agreement

Researchers must obtain a signed confidentiality agreement from transcribers who will process audio recordings which contain personal information. This should cover agreement to not disclose, retain or copy information.

Project Title:

Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education.

TRANSCRIBER'S CONFIDENTIALITY AGREEMENT

I Sheryl Kirikiri (Full Name - printed) agree to transcribe the recordings provided to me.

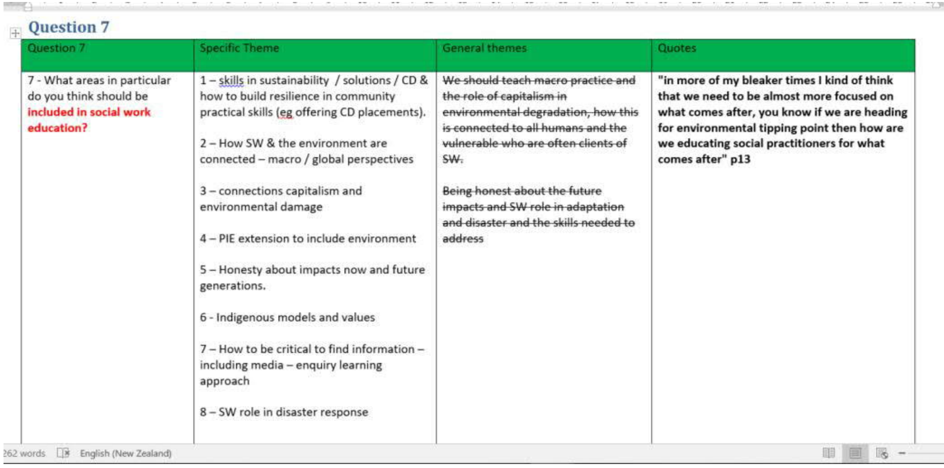
I agree to keep confidential all the information provided to me.

I will not make any copies of the transcripts or keep any record of them, other than those required for the project.

Signature: [signature] **Date:** 1/3/16.

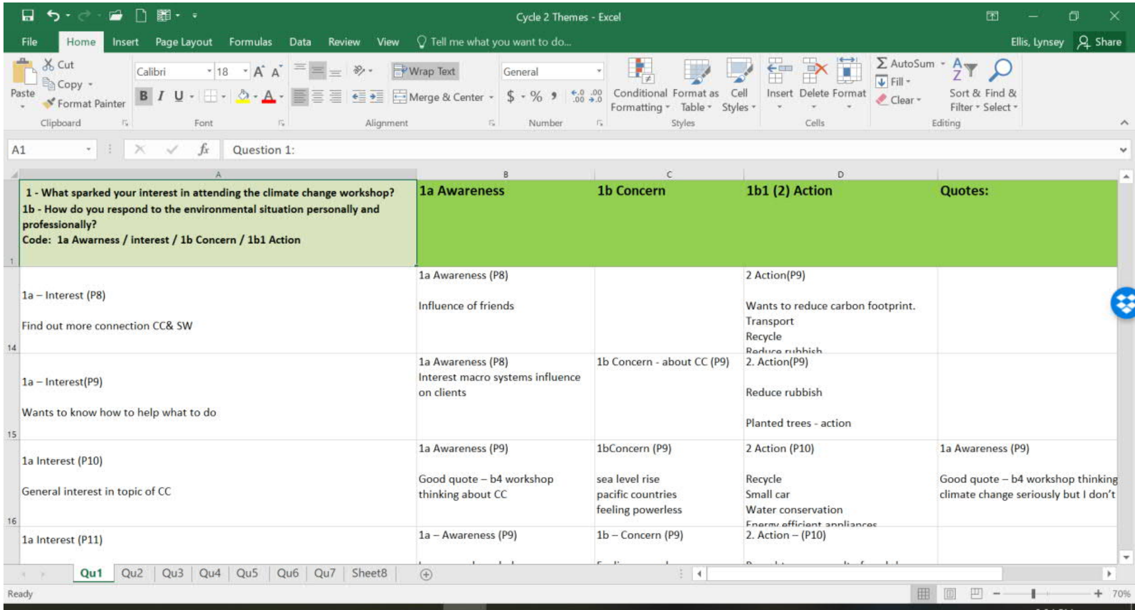
Confidentiality Agreement Page 1 of 1

Appendix H – Example of thematic analysis database



Question 7

Question 7	Specific Theme	General themes	Quotes
7 - What areas in particular do you think should be **included in social work education?**	1 – skills in sustainability / solutions / CD & how to build resilience in community practical skills (eg offering CD placements). 2 – How SW & the environment are connected – macro / global perspectives 3 – connections capitalism and environmental damage 4 – PIE extension to include environment 5 – Honesty about impacts now and future generations. 6 - Indigenous models and values 7 – How to be critical to find information – including media – enquiry learning approach 8 – SW role in disaster response	~~We should teach macro practice and the role of capitalism in environmental degradation, how this is connected to all humans and the vulnerable who are often clients of SW.~~ ~~Being honest about the future impacts and SW role in adaptation and disaster and the skills needed to address~~	**"in more of my bleaker times I kind of think that we need to be almost more focused on what comes after, you know if we are heading for environmental tipping point then how are we educating social practitioners for what comes after" p13**



1 - What sparked your interest in attending the climate change workshop? 1b - How do you respond to the environmental situation personally and professionally? Code: 1a Awarness / interest / 1b Concern / 1b1 Action	1a Awareness	1b Concern	1b1 (2) Action	Quotes:
1a – Interest (P8) Find out more connection CC& SW	1a Awareness (P8) Influence of friends		2 Action(P9) Wants to reduce carbon footprint. Transport Recycle Reduce rubbish	
1a – Interest(P9) Wants to know how to help what to do	1a Awareness (P8) Interest macro systems influence on clients	1b Concern - about CC (P9)	2. Action(P9) Reduce rubbish Planted trees - action	
1a Interest (P10) General interest in topic of CC	1a Awareness (P9) Good quote – b4 workshop thinking about CC	1bConcern (P9) sea level rise pacific countries feeling powerless	2 Action (P10) Recycle Small car Water conservation Energy efficient appliances	1a Awareness (P9) Good quote – b4 workshop thinking climate change seriously but I don't
1a Interest (P11)	1a – Awareness (P9)	1b – Concern (P9)	2. Action – (P10)	

Screen shot of the database used to apply deductive analyses. The data was recorded in themes, and each section for each question was coded. Quotes were used to support the findings.

Human Ethics Application

FOR APPROVAL OF PROPOSED RESEARCH/TEACHING/EVALUATION INVOLVING HUMAN PARTICIPANTS

(All applications are to be typed and presented using language that is free from jargon and comprehensible to lay people)

SECTION A			
1 **Project Title**	Educating for our future; addressing the impacts of climate change in New Zealand social work education.		
Projected start date for data collection	January 2015	**Projected end date**	December 2019
(In no case will approval be given if recruitment and/or data collection has already begun).			
2 **Applicant Details** *(Select the appropriate box and complete details)*			
~~**ACADEMIC STAFF APPLICATION** (excluding staff who are also students)~~			
~~**Full Name of Staff Applicant/s**~~	~~N/A Staff & student~~		
~~**School/Department/Institute**~~			
Campus *(mark one only)*	**Albany**	**Palmerston North**	**Wellington**
~~**Telephone**~~			

STUDENT APPLICATION					
Full Name of Student Applicant	Lynsey Ellis				
Employer (if applicable)	Massey University				
Telephone 0272129093	**Email Address**	L.M.Ellis@massey.ac.nz			
Postal Address	School of Social Work, Albany, Private Bag 102904 North Shore Auckland 0745.				
Full Name of Supervisor(s)	**Associate Professor Kieran O'Donoghue**				
School/Department/Institute	School of Social Work, College of Health Palmerston North Campus, Massey University				
Campus *(mark one only)*	**Albany**		**Palmerston North**	√	**Wellington**
Telephone 64 6 356 9099 X 83517	**Email Address**	K.B.ODonoghue@massey.ac.nz			
Full Name of Supervisor(s)	**Associate Professor Ksenija Napan**				
School/Department/Institute	School of Social Work, College of Health Albany Campus, Massey University				
Campus *(mark one only)*	**Albany**	√	**Palmerston North**		**Wellington**

Telephone	094140800 ext 43363	Email Address	K.Napan@massey.ac.nz

GENERAL STAFF APPLICATION						
Full Name of Applicant	N/A					
Section						
Campus *(mark one only)*	**Albany**		**Palmerston North**		**Wellington**	
Telephone		**Email Address**				
Full Name of Line Manager						
Section						
Telephone		**Email Address**				

3	**Type of Project** *(provide detail as appropriate)*

Staff Research/Evaluation:		Student Research:		If other, please specify:
Academic Staff		**Specify Qualification**	√	
General Staff		**Specify Credit Value of Research**	**360**	
Evaluation		**(e.g. 30, 60, 90, 120, 240, 360)**		

4	**Summary of Project**
	Please outline in no more than 200 words in lay language why you have chosen this project, what you intend to do and the methods you will use.

(Note: All the information provided in the application is potentially available if a request is made under the Official Information Act. In the event that a request is made, the University, in the first instance, would endeavour to satisfy that request by providing this summary. Please ensure that the language used is comprehensible to all.)

This research aims to explore the need for knowledge and reflection on climate change and sustainability issues relevant to social work in New Zealand and propose actions needed in social work practice and education in response to these. The project will educate social workers about the impacts of climate change in New Zealand and capture their reflections and transformation using an Action Research approach.

This research will fill the current gap in the literature which has a growing contribution from academia but there remains a space in its application to practice both internationally (Coates, 2003; Lena Dominelli, 2011; Molyneux, 2010) and in New Zealand. The impacts of climate change will be unequally distributed and those with minimal resources will be least able to cope (IPCC, 2014c). Social workers are tasked to support vulnerable and marginal populations and therefore are well placed to take action on this issue.

The study will take an Ecological Systems theoretical framework to examine the impact of climate change across New Zealand and will use critical and transformative learning theory as a lens to understand the literature and data generated.

The benefits of this project will be, highlighting the current ecological crisis relevant to social work educators', practitioners and students, and begin the conversation about adaptation and resilience building strategies that may be necessary in their practice going forward.

5	**List the Attachments to your Application**, e.g. Completed "Screening Questionnaire to Determine the Approval Procedure" (compulsory), - Information Sheet x 2 - Consent Form/s *(indicate of how many),* - Confidentiality Agreement *(for persons other than the researcher / participants who have access to project data)*, Authority for Release of Tape Transcripts, - Questionnaire, - Interview Schedule, - Evidence of Consultation, - Letter requesting access to an institution, - Letter requesting approval for use of database, - Other *(please specify).*

Applications that are incomplete or lacking the appropriate signatures will not be processed. This will mean delays for the project.
Please refer to the Human Ethics website (http://humanethics.massey.ac.nz) for details of where to submit your application and the number of copies required.

SECTION B: PROJECT INFORMATION					
General					
6	**I/We wish the protocol to be heard in a closed meeting (Part II).**	**Yes**		**No**	√
	(If yes, state the reason in a covering letter.)				
7	**Does this project have any links to previously submitted MUHEC or HDEC application(s)?**	**Yes**		**No**	√
	If yes, list the MUHEC or HDEC application number/s (if assigned) and relationship/s.				
8	**Is approval from other Ethics Committees being sought for the project?**	**Yes**		**No**	√
	If yes, list the other Ethics Committees.				
9	**For staff research, is the applicant the only researcher?**	**Yes**	√	**No**	
	If no, list the names and addresses of all members of the research team.				
Project Details					
10	**State concisely the aims of the project.**				
	- To communicate the impacts of climate change to the social work community.				

	- To encourage an awareness and reflection on how these impacts will affect social work service users in New Zealand. - To work with the social work students, educators and practitioners using the cycles of action research, to make sense of the impacts of climate change and translate their meaning for the New Zealand social work practice context. - To encourage social workers to develop their practice using a sustainable approach. - To identify future training needs for social workers on sustainability and climate change impacts. - To further develop a model of educating social workers about impacts of climate change and ways of addressing it - To devise a programme which will contribute to development of socially just and environmentally mindful social workers.
11	**Give a brief background to the project to place it in perspective and to allow the project's significance to be assessed.** *(No more than 200 words in lay language)* I have been studying the connection between social work, climate change and sustainability since 2012. During my role as Professional Clinician, I have developed and made presentations as on Sustainable Social Work as part of the field education training curriculum at Massey University Albany campus across the Bachelor and Master of Social Work curriculum. I have been instrumental in introducing sustainable principles to Massey University's social work field education programme in response to the Global Agenda for social work (International Federation of Social Workers, 2014) This PhD research has evolved as a result of the feedback received from students and social workers who have participated in my teaching sessions on Sustainable Social Work over a two year period. The majority requested further education on social work sustainable practice. Participants indicated that they are becoming aware of the gaps in their knowledge around climate change and sustainability issues and the need to learn more about how to address it in practice in order to be able to cope better with challenges that the 21st century brings.
12	**Outline the research procedures to be used, including approach/procedures for collecting data. Use a flow chart if necessary.** The research will take an Action research approach using the following action reflection cycles. **<u>Cycle 1 = Workshop design & delivery</u>** **Approach** - Developing evidence based environmental social work education workshop. - Four social work cohorts will be targeted for participation: students, educators, practitioners and social service managers (these may be mixed within the workshops). - Participants will be recruited for the workshop via CSWEANZ / social media / ANZASW / colleagues from the department. Recruitment is via open invitation (see advert attached in appendix 1) and participation will be voluntary. - I will do as many workshops as it takes to recruit enough participants for interview (cycle 2).

Procedures for collecting data

- Delivery of the workshop and completion of the evaluation (see "Information sheet for workshop" appendix 7 and "Evaluation" in appendix 10).
- Consent will be sought to use data generated within the workshop and participate in cycle 2 semi-structured interviews (see consent form appendix4)

Cycle 2 = Semi structured interviews

Approach

- Develop the open ended interview questions and prompts (see appendix 14)

Procedures for collecting data

- Carry out interviews with participants. Participation is voluntary and participants can withdraw consent at any time. (see "Information sheet for semi- structured interviews" in appendix 8) note taking and recording will be used for data collection (see consent form appendix 4)
- Transcribe and analyse data
- Seek feedback from participants on transcripts and permission to publish
- Reflect on themes from data for presentation to focus groups design in cycle 3.

Cycle 3 =Focus groups

Approach

- Analyse data and identify themes emerging so far from evaluations and interviews to present to the focus group
- Organisation and planning for focus groups

Procedures for collecting data

- Carry out focus groups made up of participants form cycle 2 this will again be voluntary (see "Information sheet for Focus Groups" in appendix 9)
- Formulate a presentation from findings to date, to feedback to the focus groups.
- Present data and invite discussion and reflection from participants.
- The focus group session will be recorded and participants will have opportunity to consent to the transcript.
- Data analysis and cross referencing with (cycle 2) interviews and workshop evaluation data (cycle 1).

Cycle 4 = Sharing the research findings

- Update the workshop in light of the whole data set.
- Present findings at conference.
- Make the workshop available to social work educators across New Zealand.
- Publication as appropriate.

13	**Where will the project be conducted? Include information about the physical location/setting.**
	Over the three years of the research the workshops will be held in social service agencies and participating educational institutions across New Zealand. Interviews will be conducted via Skype or face to face at a location suitable to the participant Focus groups will take place at Massey University Albany campus or in an appropriate social service agency.
14	**If the study is based overseas: N/A** **i) Specify which countries are involved;** **ii) Outline how overseas country requirements (if any) have been complied with;**

	iii) Have the University's Policy & Procedures for Course Related Student Travel Overseas been met? *(Note: Overseas travel undertaken by students – refer to item 5.10 in the document "Additional Information" on the MUHEC website.)*
15	**Describe the experience of the researcher and/or supervisor to undertake this type of project?**
	The student has completed a MA Social Work with distinction and been a fully registered social worker in New Zealand since 2007. She has nineteen years of social work practice experience both in the UK and New Zealand and currently holds a 0.6FTE academic position as a Professional Clinician and Field Education Coordinator within the School of Social Work, College of Health at Massey University Albany Campus (since 2010). She has taught social work since 2010, and has been teaching Sustainable Social Work to BSW and MSW students, and delivered two "in service" education sessions on "Sustainable Social Work" to WDHB and ADHB Health social workers, since 2012. The lead supervisor has extensive experience supervising Social Work Masters and PhD projects and is conversant with a wide range of research methods. The second supervisor has expertise in Action research methods has been teaching social work for 28 years and holds a teaching excellence award.
16	**Describe the process that has been used to discuss and analyse the ethical issues present in this project.**
	The researcher has attended the Massey University Ethics training (13/11/14), she has read the (Massey University, 2014), and discussed this application with both supervisors. The supervisors have reviewed several drafts of this application and its supporting documentation.
Participants	
17	**Describe the intended participants.** There will be four cohorts of intended participants: □ Social work students, □ Social work educators, □ Staff of health, social services and community development agencies. □ Managers of health, social services and community development agencies.
18	**How many participants will be involved?**
	Workshop numbers are anticipated as being between eight and twenty for each session (numbers based on pervious preparation sessions). Semi-structured interviews will be conducted individually with 10 to 20 participants. Focus group members will be recruited form interviewees in cycle two and are anticipated to be 5-8 people per group
	What is the reason for selecting this number?
	(Where relevant, attach a copy of the Statistical Justification to the application form)
	This is on advice from supervisor on optimal interviewee numbers before data saturation.

	It is anticipated that the four different cohorts will give a range of perspectives on the research aim of encouraging awareness and reflection of how the impacts of climate change will affect client of social work across New Zealand. The four cohorts will also add to the integrity of the date by enabling triangulation of data for analysis.
19	**Describe how potential participants will be identified and recruited?** The workshop date will be set, the venue organised then an advert will be sent out to:
	Social work educators and student participants will be recruited through the attached advert (see appendix 1). Emailed to the researcher's connections within the education sector. Social sector practitioners and manager will be recruited through the Aotearoa New Zealand Association of Social Workers (ANZASW) mail outs.
20	**Does the project involve recruitment through advertising?** **Yes** √ **No**
	(If yes, attach a copy of the advertisement to the application form) See appendix 1
21	**Does the project require permission of an organisation (e.g. an educational institution, an academic unit of Massey University or a business) to access participants or information?** **Yes** √ **No**
	If yes: i) list the organisation(s) At this stage I anticipate approaching all the Massey University School of social work staff, the NGO organisations in Auckland (from our Field Education database) the health social work teams, if there is not enough uptake for the workshop then I will go to the SWRB registered training institutions around New Zealand. **ii) attach a copy of the draft request letter(s) to the application form, e.g. letter to Board of Trustees, PVC, HoD/I/S, CEO etc (include this in your list of attachments (Q5).** *See letter of introduction attached in appendix 2 *(Note that some educational institutions may require the researcher to submit a Police Security Clearance.)*
22	**Who will make the initial approach to potential participants?**
	The researcher will approach the agency or colleagues to forward advert for potential participants to RSVP to the researcher to attend a workshop. * see advert and letter attached in appendix 1
23	**Describe criteria (if used) to select participants from the pool of potential participants.**
	All participants who are interested are welcome to attend the workshop. For the workshop they only need to be working in a social services agency. I will do as many workshops as it takes to recruit a minimum of 10-20 interviewees for cycle 2. For cycle 2 – semi structured interviews they need to be either social workers or social workers in training to qualify For the focus group (cycle3) participants form the interviews only will be invited to seek further depth of reflection on the issues.
24	**How much time will participants have to give to the project?**
	Over approximately a two year period: - 3 hours for the workshop - 1-1.5 hours for the semi-structured interviews - Reading time for the transcript - 1.5 hours (maximum) for focus group. - Any time they spend on reflection following participation in the project.

Data Collection

25	**Does the project include the use of participant questionnaire/s?**	**Yes**	√	**No**	
	*(If yes, attach a copy of the Questionnaire/s to the application form and include this in your list of attachments (Q5))**See appendix 10				
	If yes: i) indicate whether the participants will be anonymous (i.e. their identity unknown to the researcher).	**Yes**	√	**No**	
	ii) describe how the questionnaire will be distributed and collected. The Evaluation will be given out before the workshop and participants will be invited to put them in a sealed collection box as they leave the workshop to protect participants' anonymity.				
	(If distributing electronically through Massey IT, attach a copy of the draft request letter to the Associate Director Service Delivery, Information Technology Services to the application form. Include this in your list of attachments (Q5) – refer to the policy on "Research Use of IT Infrastructure"). *(Note: All requests for IT related aspects of ethics committee approvals can be directed through the IT service desk in the first instance – the request will be registered and on a response timeline, with the Associate Director dealing with the request).*				
26	**Does the project involve observation of participants? If yes, please describe.**	**Yes**		**No**	√
27	**Does the project include the use of focus group/s?**	**Yes**	√	**No**	
	(If yes, attach a copy of the Confidentiality Agreement for the focus group to the application form) *see appendix 3				
	If yes, describe the location of the focus group and time length, including whether it will be in work time. *(If the latter, ensure the researcher asks permission for this from the employer).*				
	Focus groups will take place at Massey University Albany Campus or a community agency (which ever suits the participants) for a period of no more than 1.5 hours. This will be held at a time that suits participants and may be within work time in which case the participants will seek permission to attend if this is not granted the group will happen outside of work hours.				
28	**Does the project include the use of participant interview/s?**	**Yes**	√	**No**	
	(If yes, attach a copy of the Interview Questions/Schedule to the application form) *see appendix 14				
	If yes, describe the location of the interview and time length, including whether it will be in work time. *(If the latter, ensure the researcher asks permission for this from the employer)* Interviews will aim to take place after the workshop at a location suitable to the participant or over Skype. It will be completely voluntary and there will be no consequences for the participants if they change their mind about participation in the study.				
29	**Does the project involve sound recording?**	**Yes**	√	**No**	
30	**Does the project involve image recording, e.g. photo or video?**	**Yes**		**No**	√
	If yes, please describe. *(If agreement for recording is optional for participation, ensure there is explicit consent on the Consent Form)*				
31	**If recording is used, will the record be transcribed?**	**Yes**	√	**No**	

	If yes, state who will do the transcribing.				
	(If not the researcher, a Transcriber's Confidentiality Agreement is required – attach a copy to the application form. Normally, transcripts of interviews should be provided to participants for editing, therefore an Authority For the Release of Tape Transcripts is required – attach a copy to the application form. However, if the researcher considers that the right of the participant to edit is inappropriate, a justification should be provided below.) The student will do the transcribing, if time becomes an issue a transcriber will be brought in and a confidentiality agreement (attached) will be signed. Participants will be asked to check their transcripts and permission to publish anonymously from them will be asked. See attached "Transcriber Release Authority" See appendix 5				
32	**Does the project involve any other method of data collection not covered in Qs 25-31?**	**Yes**		**No**	√
	If yes, describe the method used.				
33	**Does the project require permission to access databases?**	**Yes**		**No**	√
	(If yes, attach a copy of the draft request letter/s to the application form. Include this in your list of attachments (Q5). <u>Note</u>: If you wish to access the Massey University student database, written permission from Director, National Student Relations should be attached.)				
34	**Who will carry out the data collection?**				
	Lynsey Ellis				

SECTION C: BENEFITS / RISK OF HARM (Refer Code Section 3, Para 10)	
35	**What are the possible benefits (if any) of the project to individual participants, groups, communities and institutions?** Education on the impact of climate change and its relevance to social work and social services professions. Participants will have the opportunity to: - Understand some of the health and social impacts of climate change in New Zealand - Learn the connection between climate change and sustainability. - Identify connections between the impacts of climate change and social work in New Zealand - Have a basic understanding of the impacts of climate change to support critical reflection on your own social work practice and the wider issues of climate change and sustainability issues. - Understand the new challenges to social work practice both social and ecological justice issues. - Be better prepared to identify risks and opportunities that they (in their personal life) and service users in their care will face in the future
36	**What discomfort (physical, psychological, social), incapacity or other risk of harm are individual participants likely to experience as a result of participation?**
	Some participants may experience emotional discomfort in the face of the enormity of the impact of climate change.
37	**Describe the strategies you will use to deal with any of the situations identified in Q36.**

	The emotional response to the information will be discussed within the workshop. I will be available to talk through issues afterwards, should anyone become upset they could opt out of the workshop. I am available by phone for later support if needed. My contact details are on all the material and the PowerPoint presentation. As a former Mental health social worker I also have substantial experience and skill in working with people experiencing emotional discomfort. In the unlikely event of participants needing further support counselling is available for students and professional supervision is available to all practicing social workers.
38	**What is the risk of harm (if any) of the project to the researcher?** There is no anticipated risk to the researcher from the project research approach. On a broader level there maybe frustration at the inaction of society and the global community in addressing the causes of climate change this is a common issue for people working on the issue of climate change around the globe.
39	**Describe the strategies you will use to deal with any of the situations identified in Q38.**
	Monthly research supervision will be an appropriate arena to discuss any risks that come with the research. I also have team supervision with my colleagues at Massey University who are all very experienced researchers and are able to advise and support my reflections. Any unanticipated events can be discussed in either forum.
40	**What discomfort (physical, psychological, social) incapacity or other risk of harm are groups/communities and institutions likely to experience as a result of this research?**
	Participants may go back to their communities and discuss the information about climate change impacts they have learnt which may cause reflection and some discomfort about the future.
41	**Describe the strategies you will use to deal with any of the situations identified in Q40.**
	Participants will be given to opportunity to discuss issues further with the researcher either by joining the research for the interviews or to contact by email or phone.
42	**Is ethnicity data being collected as part of the project?** **Yes** √ **No**
	If yes, please describe how the data will be used.
	(Note that harm can be done through an analysis based on insufficient sample or sub-set numbers).
	Ethnicity data will be used to provide a general overview of the background of the participants as a group and add to the credibility of the research Māori consultation has occurred with Dr Awhina English – School of Social Work, College of Health. Massey University on the literature review and all cycles of the research prior to this ethics application.
43	**If participants are children/students in a pre-school/school/tertiary setting, describe the arrangements you will make for children/students who are present but not taking part in the research.**
	(Note that no child/student should be disadvantaged through the research)

	The workshop will be an "opt in" arrangement only. Completion of the evaluation is also voluntary. Participation in cycle two (semi structured) and cycle three will not be known until after the workshop thus there is no possible advantage or disadvantage for them being involved in cycle two or three of the research.

SECTION D: INFORMED & VOLUNTARY CONSENT (Refer Code Section 3, Para 11)					
44	**By whom and how, will information about the research be given to potential participants?**				
	Cycle 1 - Workshop – it will be spoken about in the introduction to the workshop, (attached, appendix 7) Cycle 2 - Semi structured interviews – it will be given out in the information sheet (attached, appendix 8) prior to interview Cycle 3 – Focus Group - it will be given out in the information sheet (attached, appendix 9) prior to the group.				
45	**Will consent to participate be given in writing?**	**Yes**	√	**No**	
	(Attach copies of Consent Form/s to the application form)				
	If no, justify the use of oral consent. Consent for the workshop will be implied through participant attendance and voluntary completion of the evaluation questionnaire. A consent form will be attached to the evaluation (attached, see appendix 10) seeking permission to use the information to inform Cycle 2 of the research. Consent for the interview and focus groups will be by use of consent form attached (see appendix 4)				
46	**Will participants include persons under the age of 16?**	**Yes**		**No**	√
	If yes: i) indicate the age group and competency for giving consent.				
	ii) indicate if the researcher will be obtaining the consent of parent(s)/caregiver(s).	**Yes**		**No**	
	(Note that parental/caregiver consent for school-based research may be required by the school even when children are competent. Ensure Information Sheets and Consent Forms are in a style and language appropriate for the age group.)				
47	**Will participants include persons whose capacity to give informed consent may be compromised?**	**Yes**		**No**	√
	If yes, describe the consent process you will use.				
48	**Will the participants be proficient in English?**	**Yes**	√	**No**	
	If no, all documentation for participants (Information Sheets/Consent Forms/Questionnaire etc) must be translated into the participants' first-language.				

	(Attach copies of the translated Information Sheet/Consent Form etc to the application form)

SECTION E: PRIVACY/CONFIDENTIALITY ISSUES (Refer Code Section 3, Para 12)					
49	**Will any information be obtained from any source other than the participant?**	**Yes**		**No**	√
	If yes, describe how and from whom.				
50	**Will any information that identifies participants be given to any person outside the research team?**	**Yes**		**No**	√
	If yes, indicate why and how.				
51	**Will the participants be anonymous (i.e. their identity unknown to the researcher?)**	**Yes**		**No**	√
	If no, explain how confidentiality of the participants' identities will be maintained in the treatment and use of the data.				
	The researcher will see the participants and may know some of them professionally. Transcripts will be proof read by participants and any direct quote will be used with permission and anonymised for confidentiality. Overall data will be analysed together and individual participant data will not be identified.				
52	**Will an institution (e.g. school) to which participants belong be named or be able to be identified?**	**Yes**		**No**	√
	If yes, explain how you have made the institution aware of this?				
53	**Outline how and where:** **i) the data will be stored, and**				
	(Pay particular attention to identifiable data, e.g. tapes, videos and images) Cycle 1 - All evaluation questionnaires will be in hard copy and stored at Massey University Albany campus in a locked cabinet in researchers office or at the home of the researcher in her home office. Cycle 2 – all semi structured interviews will be stored on recording device either at Massey University Albany campus in the researchers office in a locked cabinet in or at the home of the researcher in her home office.				
	ii) Consent Forms will be stored. Consent forms will be stored at Massey University Albany campus in the co - supervision's office in a locked cabinet.				
	(Note that Consent Forms should be stored separately from data)				
54	**i) Who will have access to the data/Consent Forms?**				
	Data will be accessed by the researcher only (or a transcriber where applicable)				

	Consent forms can be accessed by the researcher and her supervisors.
	ii) How will the data/Consent Forms be protected from unauthorised access?
55	**How long will the data from the study be kept, who will be responsible for its safe keeping and eventual disposal? (Note that health information relating to an identifiable individual must be retained for at least 10 years, or in the case of a child, 10 years from the age of 16).**
	(For student research the Massey University HOD Institute/School/Section / Supervisor / or nominee should be responsible for the eventual disposal of data. Note that although destruction is the most common form of disposal, at times, transfer of data to an official archive may be appropriate. Refer to the Code, Section 4, Para 24.)
	All data will be anonymised and held for a period of 5 years following examination of the PhD thesis, and then it will be disposed of by shredding.

SECTION F: DECEPTION (Refer Code Section 3, Para 13)					
56	**Is deception involved at any stage of the project?**	**Yes**		**No**	√
	If yes, justify its use and describe the debriefing procedures.				

SECTION G: CONFLICT OF ROLE/INTEREST (Refer Code Section 3, Para 14)					
57	**Is the project to be funded or supported in any way, e.g. supply of products for testing?**	**Yes**	√	**No**	
	If yes: i) state the source of funding or support: - Massey Academic Unit - The student will be applying to the School Graduate Research Fund for assistance.				
	ii) Does the source of the funding present any conflict of interest with regard to the research topic? No				
	iii) identify any potential conflict of interest due to the source of funding and explain how this will be managed?				
58	**Does the researcher/s have a financial interest in the outcome of the project?**	**Yes**		**No**	√
	If yes, explain how the conflict of interest situation will be dealt with.				
59	**Describe any professional or other relationship between the researcher and the participants? (e.g. employer, employee, work colleague, lecturer/student, practitioner/patient, researcher/family member). Indicate how any resulting conflict of role will be dealt with.**				
	There is a high probability that participants will be students and colleagues known to the researcher. Due to the nature of the research being educational in focus				

	and only participation by "opt in" there is no anticipated conflict of interest with participants. The researcher will maintain professional boundaries throughout the research contact time and any prior information known to the researcher about the participants will not be referred to. Questions during the interview process will be within the parameters of the research questions only. Any students participating in the research from Massey University School of Social Work will not be assessed (have their work marked) by the researcher in her capacity as Professional Clinician for the school.

SECTION H: COMPENSATION TO PARTICIPANTS (Refer Code Section 4, Para 23)					
60	**Will any payments, koha or other form of compensation or acknowledgement be given to participants?**	**Yes**		**No**	√
	If yes, describe what, how and why.				
	(Note that compensation (if provided) should be given to all participants and not constitute an inducement. Details of any compensation provided must be included in the Information Sheet.)				

SECTION I: TREATY OF WAITANGI (Refer Code Section 2)					
61	**Are Maori the primary focus of the project?**	**Yes**		**No**	√
	If yes: Answer Q62 – 65				
	If no, outline:i) what Maori involvement there may be, and				
	Maori participants may choose to participate in the study.				
	ii) how this will be managed.				
	Māori participants will be most welcome in all cycles of the research. Te Reo greetings will be used in the introductions. Examples of how climate change will impact local Iwi, research from Maori academics on health inequity and vulnerability to climate change impacts will be discussed in the workshops. There will also be a section in the literature review that addresses the commitment and understanding of Māori to issues of sustainability and climate change addressing indigenous knowledge and acknowledging Maori as Tangata Whenua and commitments to Treaty of Waitangi.				
62	**Is the researcher competent in te reo Maori and tikanga Maori?**	**Yes**		**No**	
	If no, outline the processes in place for the provision of cultural advice.				
63	**Identify the group/s with whom consultation has taken place or is planned and describe the consultation process.**				
	(Where consultation has already taken place, attach a copy of the supporting documentation to the application form, e.g. a letter from an iwi authority)				
64	**Describe any ongoing involvement of the group/s consulted in the project.**				

65	**Describe how information resulting from the project will be shared with the group/s consulted?**

SECTION J: CULTURAL ISSUES (Refer Code Section 3, Para 15)					
66	**What ethnic or social group/s (other than Maori) does the project involve?**				
	Members from other ethnic groups may opt into the study.				
67	**Are there any aspects of the project that might raise specific cultural issues?**	**Yes**		**No**	√
	If yes, explain. Otherwise, proceed to Section K.				
68	**Does the researcher speak the language of the target population?**	**Yes**		**No**	
	If no, specify how communication with participants will be managed.				
69	**Describe the cultural competence of the researcher for carrying out the project.**				
	(Note that where the researcher is not a member of the cultural group being researched, a cultural advisor may be necessary)				
70	**Identify the group/s with whom consultation has taken place or is planned.**				
	(Where consultation has already taken place, attach a copy of the supporting documentation to the application form)				
71	**Describe any ongoing involvement of the group/s consulted in the project.**				
72	**Describe how information resulting from the project will be shared with the group/s consulted.**				
73	**If the research is to be conducted overseas, describe the arrangements you will make for local participants to express concerns regarding the research.**				

SECTION K: SHARING RESEARCH FINDINGS (Refer Code Section 4, Para 26)	
74	**Describe how information resulting from the project will be shared with participants and disseminated in other forums, e.g. peer review, publications, and conferences.**
	(Note that receipt of a summary is one of the participant rights)
	All information will be shared via cycle 3 – Focus groups. It is anticipated that the research will be presented at conference as is the requirement of the PhD process. The researcher aims to publish the research in both social work specific and Action Research Journals.

SECTION L: INVASIVE PROCEDURES/PHYSIOLOGICAL TESTS (Refer Code Section 4, Para 21)					
75	**Does the project involve the collection of tissue, blood, other body fluids; physiological tests or the use of hazardous substances, procedures or equipment?**	**Yes**		**No**	√
	If yes, are the procedures to be used governed by Standard Operating Procedure(s)? If so, please name the SOP(s). If not, identify the procedure(s) and describe how you will minimise the risks associated with the procedure(s)?				
76	**Does the project involve the use of radiation (x-ray, CT scan or bone densitometry (DEXA))?**	**Yes**		**No**	√
	If yes, has the Massey Licensee been contacted and consulted?	**Yes**		**No**	
	(A copy of the supporting documentation must be provided with the ethics application, i.e. relevant SOP, participant dose assessment calculation sheet and approval of the dose assessment from the relevant authority). NOTE: See "Additional Information for Researchers" (Item 4.2) document for further detail.				
	(If yes to Q75 and/or Q76, complete Section L; otherwise proceed to Section M)				
77	**Describe the material to be taken and the method used to obtain it. Include information about the training of those taking the samples and the safety of all persons involved. If blood is taken, specify the volume and number of collections.**				
78	**Will the material be stored?**	**Yes**		**No**	
	If yes, describe how, where and for how long.				
79	**Describe how the material will be disposed of (either after the research is completed or at the end of the storage period).**				
	(Note that the wishes of relevant cultural groups must be taken into account)				
80	**Will material collected for another purpose (e.g. diagnostic use) be used?**	**Yes**		**No**	
	If yes, did the donors give permission for use of their samples in this project? *(Attach evidence of this to the application form).*	**Yes**		**No**	
	If no, describe how consent will be obtained. Where the samples have been anonymised and consent cannot be obtained, provide justification for the use of these samples.				
81	**Will any samples be imported into New Zealand?**	**Yes**		**No**	
	If yes, provide evidence of permission of the donors for their material to be used in this research.				
82	**Will any samples go out of New Zealand?**	**Yes**		**No**	
	If yes, state where.				
	(Note this information must be included in the Information Sheet)				

83	**Describe any physiological tests/procedures that will be used.**				
84	**Will participants be given a health-screening test prior to participation?** *(If yes, attach a copy of the health checklist)*	**Yes**		**No**	

SECTION M: DECLARATION (*Complete appropriate box)*

ACADEMIC STAFF RESEARCH

Declaration for Academic Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of Department/School/Institute knows that I am undertaking this research. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Staff Applicant's Signature	[signature]	Date:	2/4/2015

STUDENT RESEARCH

Declaration for Student Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Student Applicant's Signature	[signature]	Date:	2/4/2015

Declaration for Supervisor

I have assisted the student in the ethical analysis of this project. As supervisor of this research I will ensure that the research is carried out according to the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Supervisor's Signature	Kieran O'Donoghue [signature]	Date:	2/4/2015
Print Name	Kieran O'Donoghue		

GENERAL STAFF RESEARCH/EVALUATIONS

Declaration for General Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Line Manager. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The information contained in this application is to the very best of my knowledge accurate and not misleading.

General Staff Applicant's Signature		Date:	

Declaration for Line Manager

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's Signature		Date:	

Print Name		

TEACHING PROGRAMME

Declaration for Paper Controller

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the teaching programme as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of Department/School/Institute knows that I am undertaking this teaching programme. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Paper Controller's Signature		Date:	

Declaration for Head of Department/School/Institute

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Head of Dept/School/Inst Signature		Date:	
Print Name			

References:

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Appendix J – Focus group information sheet

Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education.

INFORMATION SHEET - Focus Group

Kia ora

I would like to invite you to participate in this Focus Group following on from the interview you attended for the study "Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education".

Project Description

The project will use an action research approach. The project comprises three cycles to explore the relevance of climate change impacts in New Zealand social work education. This focus group is the third cycle of the research:

Outcomes of the focus group will be used as part of a PhD thesis, following the final PhD process, it will be also be used for publication and academic presentations.

Invitation: Focus Group

You are invited to participate in a Focus Group if you are either a:

- Social work student
- Qualified social worker working in the social services sector
- Social work educator
  AND
- have attended a workshop in Cycle one
  And
- attended an interview in Cycle two

The focus group is voluntary and will take about an hour. It will be conducted at a location convenient to the participants or at Massey University Albany campus.

If you would like to participate in the focus group, please complete the written consent form and the confidentiality agreement form.

Data Management

The focus group will be recorded and transcribed by the researcher. Data generated from the group either in paper notes and any digital format will be stored securely. The paper notes will be kept in locked in a cabinet at Massey University and the digital data will be stored securely on a password protected computer.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- Be given access to a summary of the project findings when it is concluded.

Project Contacts

Please feel free to contact the researcher and/or supervisor(s) on the below details if you have any questions about the project.

Supervisors for the project are:

1 - Associate Professor Kieran O'Donoghue

School of Social Work, College of Health, Palmerston North Campus, Massey University

Tel: 64 6 356 9099 X 83517 Email: K.B.ODonoghue@massey.ac.nz

2 - Associate Professor Ksenija Napan

School of Social Work, College of Health, Albany Campus, Massey University Tel: 09 4140800 ext 43363 Email: K.Napan@massey.ac.nz

Massey University Human Ethics Committee Application

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 15/29. If you have any concerns about the conduct of this research, please contact Prof Julie Boddy, Chair, and Massey University Human Ethics Committee: Southern B, telephone 06 350 5799 x 86055, email humanethicsouthb@massey.ac.nz

Yours sincerely

Ph.D. Student: Lynsey Ellis

Massey University | School of Social Work | College Of Health | Albany Campus |Auckland | New Zealand. DDI: 09 213 6349 Email: L.M.Ellis@massey.ac.nz

Educating for the Future: addressing the relevance of climate change in New Zealand social work

Focus group – Cycle 3

Agenda:

- **Findings handout: presentation**
- **Action**
- **Education & Training**
- **Solutions**
- **Going forward**
- **Final comments.**

Findings reflections:

From the themes in the research finding thus far – any surprises? Anything missing?

Area I would like to explore:

- The issue of privilege in sustainability.

Action:

1. Any practice examples of change professionally or personally since the interview?

2. Have you found yourself being more of an active advocate for ESW in engagement in the project?

3. What knowledge of climate change impacts and sustainability have you retained / reflected on since the interview?

4. Any ideas on how we can encourage transformation of students into action on climate change?

5. Is action or is this Education enough?

Education & Training:

1. SW Education and what we should be teaching- anything else from the findings – (very diverse answers in the interview).
2. International SW is a theme coming from what we should teach - clarify what people mean by international SW?

3. ESW is macro practice - do people understand what this means - how is this linked to international SW?

Solutions:

1. Introducing sustainability into the code of ethics? Your thoughts?
2. Issue of values - introducing sustainability as a value into SW?
3. Sustainability filter as a tool to use – many thought it was useful but needs another name? any ideas?
4. The role of community development in SW education? Many people said this was one of the solutions. - Why is this? What elements of CD are important? Why?

5. The relevance of food? RE Maslow's hierarchy of need? As a tool / vehicle for understanding CC relevance to client lives and how they are ties up in different systems – thoughts?

Going forward?

How can social work develop sustainable practice in response to the impacts of climate change?

- How can SW encourage relationships not only with each other but to the earth?

Final comments:

Appendix L – Sustainable Social Work Course Outline

Course title: **Sustainable Social Work – a response to the climate emergency**
Course Number: 179 xxx

Course Description Details:

Code	**Programme**	**Specialisation (Y/N)**
179XXX	Sustainable Social Work	Yes

Sustainable Social Work is a course designed to teach social work students about the climate emergency, sustainability and the connections to social work practice in Aotearoa. This single semester course is designed to introduce social work students to strategies to prepare for the climate emergency and how they may support service users with limited resources to be resilient and sustainable. The course teaches roles social workers have in education, community development, resilience and disaster management, within many diverse fields of social work practice.

Online component:

Online component: Partially Taught Online – As part of the course is taught online, broadband access is required. In addition to accessing the Course Guide, students will be required to access core and supplementary digital study resources, contribute to discussion forums and complete online activities and assessment tasks. All study resources will be supplied to the students online.

Requirements

Prerequisite(s): XXXX…………………..

Dates:

Start Date: July, 2023
End date: November, 2023

Withdrawal dates:

The last day to withdraw from this course:

Without financial penalty:

Without academic penalty:

Learning outcomes:

Students who successfully complete this course should be able to:

- Understand the climate emergency and how it is relevant to social work practice in Aotearoa and globally;
- Understand the relationship between macro systems, sustainable policies and the climate emergency;
- Assess the sustainability of resources being used in social work practice;
- Understand the role of sustainable values in both personal and professional lives;
- Understand the different roles social workers can have in adapting to climate emergency;
- Carry out person in environment assessments with service users in practice;

Please note: Learning Outcomes are subject to change until the beginning of the semester in which the course is delivered.

Textbooks:

It is recommended that textbooks are purchased no sooner than 7 weeks prior to the semester start date, as textbooks can be subject to change.

Compulsory:

Dominelli, L., Ku, B. H., & Nikku, B. R. (2018). *The Routledge handbook of green social work*. Routledge.

Recommended:

Powers, M., & Rinkel, M. (2018). *Promoting Community and Environmental Sustainability: A workbook for Global Social Workers and Educators Volume 2.* (M. Powers & M. Rinkel, Eds.), *Mycological Research* (2nd ed., Vol. 2). Rheinfelden, Switzerland: IFSW.

Rinkel, M., & Powers, M. (2019). *Social Work Promoting Community and Environmental Sustainability: A Workbook for Global Social Workers and Educators Volume 3.* (M. Rinkel & M. Powers, Eds.)

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Contact workshops/block courses:

Delivery mode	Venue	Start date	End date
Blended	Albany Campus / online	1 day in July	1day in July
Blended	Albany Campus / online	3 days August	3 days August
Blended	Albany Campus / online	1 day October	1 day October

Please note: Students must attend all contact courses online or in person.

Class timetable:

Week	Title	Assessment
1	The climate emergency & social work in Aotearoa and globally	
2	Sustainability & Sustainable Development Goals	
3	Global connections and the climate crisis	
4	Sustainable values and Kaitiakitanga	
5	Social work roles for sustainability	
6	Sustainable skills and assessment	
7	Sustainable Social Work – a model for practice	
8	Sustainable practice in the real world – examples from practice	

Assessments:

During this course, the following assessments will contribute to your final mark.

	Assessment	Learning outcomes assessed	Weighting
1	Written Assignment		20.0%
2	Written Assignment		50.0%
3	Presentation		30.0%

Please note: Assessment weightings are subject to change until the beginning of the semester in which the course is delivered.

* Specific dates for assessments will be finalised in information provided on Stream at the start of the Course.

Appendix M – Ethics application approval letter

4 June 2015

Lynsey Ellis
School of Social Work
ALBANY

Dear Lynsey

Re: HEC: Southern B Application – 15/29
Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education

Thank you for your letter dated 4 June 2015.

On behalf of the Massey University Human Ethics Committee: Southern B I am pleased to advise you that the ethics of your application are now approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Dr Rochelle Stewart-Withers, Acting Chair
Massey University Human Ethics Committee: Southern B

cc A/Prof Kieran O'Donoghue
School of Social Work
PN371

Massey University Human Ethics Committee
Accredited by the Health Research Council

Research Ethics Office, Research and Enterprise

Massey University, Private Bag 11222, Palmerston North 4442, New Zealand T 06 3505573; 06 3505575 F 06 350 5622
E humanethics@massey.ac.nz; animalethics@massey.ac.nz; gtc@massey.ac.nz www.massey.ac.nz

Appendix N – Consultation with Whanau Group letter

Thursday, 28 May 2015

Re: PhD assistance request - Social Work Education and the impacts of Climate change

Tena koe Lynsey,

I am writing to you as the Chair of the whanau group for the School of Social Work. Our first communication regarding your PhD research was: Thursday 15/01/2015 9:33 a.m. and this was followed by further emails, the latest on: Tuesday 26/05/2015 9:03 p.m.

During this time we have given you feedback with regards to the nature of your research and its significance to tangata whenua. Our key suggestions have been based around the two key principles: ***Tino Rangatiratanga*** and ***Kaitiakitanga***. This involved becoming aware of local hapu and iwi issues and concerns, incorporating Maori concepts and processes into your workshop, feeding back to Maori participants and 'giving back' once the process is complete.

After reviewing your email, we are happy with your responses to our comments and would like to encourage you to seek local support, perhaps from a local Kaumatua, Massey University staff member in Albany, such as Helen Moewaka-Barnes who has an interest in this area or Ms Margaret Kawharu who is the Albany Senior Maori advisor. Having local support may be useful to you in that you can access face-to-face support, to answer any questions regarding the facilitation of your workshop and any additional guidance you may need if or when issues arise during the course of the workshops. You are also welcome to contact us at any stage during your PhD journey.

We wish you all the best and look forward to hearing back from you throughout your journey as to how the research is going.

Nga mihi

Awhina Hollis-English

PhD, MA, PGdip, BA, RSW

Lecturer and Chair - Whanau Group

School of Social Work

Massey University

Educating for our future; addressing the relevance of climate change impacts to New Zealand social work education

Workshop Evaluation

1. **How important is it to teach social workers about the impacts of climate change and sustainability? (Please circle)**

   Very Important   Important   Not Important   Irrelevant

2. **Prior to this workshop were you aware of the potential impacts of climate change**

   Yes / No

3. **Prior to this workshop did you have any concerns for the environment?**

   Yes /No

   If yes please list what these were?

4. **What of the following have you learnt from the workshop today?**

Tick √

The definition of sustainability?

Some of the impacts of climate change?

How the impacts of climate change are relevant to social work in New Zealand?

Some ideas of solutions that are already working in practice in New Zealand and around the globe

Information on where to find out more information?

Other? Please state

5. **Do you think the impacts of climate change are relevant to your place of work?**
   Yes / No

   Why or how?

6. **What areas relating to climate change and sustainability <u>you would like to learn more about</u>?**

More examples from practice around the world?

How other social services are addressing the problem?

What the government is doing about the issue?

More about research on the science of climate change?

More about research on what works in a sustainable world?

More about what the risks are to me and my family?

Other? Please state:

7. **Has what you have learnt today inspired you to make any changes in your personal or professional life?**

Yes / No

If yes what areas do you think you may want to think about changing?

<u>Some ideas maybe: (Please circle or add your own)</u>

- □ Recycling at home or work?
- □ Composting at home or work
- □ Using reusable coffee cups
- □ Having walking meetings
- □ Encouraging service users to grow their own food
- □ Thinking about energy and resources you use in a sustainable way?
- □ Reduce the amount of fossil fuels (e.g. petrol / oil) you use?
- □ Discuss sustainable policy at your workplace?
- □ Other?

8. **What were the 3 best things about the workshop?**

1
2
3

9. **What 3 things you think could improve the workshop?**

1
2

3

10. Overall satisfaction with the workshop:

Very Satisfied | Satisfied | Indifferent | unsatisfied | Very unsatisfied

Demographic Information:

Your role: **(*Please circle)**	Social work student / social worker / social work manager / social work educator / Other social services role *Please state:
Experience in social service sector (years)	0-2 / 2-5 / 5-10 / 11+
Age group (years):	20-30 / 31-40 / 41-50 / 51+
Gender	Male / Female / Transgender

Ethnicity:

NZ European

Australian

Māori	Middle Eastern
Pacific	Latin American
European	African
Chinese	Indian
Korean	American
Asian other *please state	Other *please state

11. Are you are interested in participating in an interview with the researcher, Lynsey Ellis?

(Please tick the box that applies)

Yes ☐

No ☐

If yes please complete your contact details and separate the back sheet - place in box provided. Thank you.

Interview contact details:

Appendix P – Email ANZASW Consultation Draft of the Code of Ethics 2019 application

From: Ellis, Lynsey <L.M.Ellis@massey.ac.nz>
Sent: Wednesday, June 19, 2019 11:57 AM
To: Lucy Sandford-Reed <LucySandford-Reed@anzasw.nz>
Cc: Fiona Scott <Fionas@anzasw.nz>; Kieran O'Donoghue <K.B.ODonoghue@massey.ac.nz>; Napan, Ksenija <K.Napan@massey.ac.nz>
Subject: FW: ANZASW Consultation Draft of the Code of Ethics 2019

Kia ora Lucy and Fiona
Thank you for the opportunity to feedback on the ANZASW COE consultation document. I have been sent this document by a colleague for comment in relation to my PhD research on climate change impacts on social work practice in Aotearoa.

I'm now in my final year of the PhD and the research has found a concern by our social work community about climate change impacts and specifically asking for the inclusion of sustainability and environmental justice in our code of ethics.

The climate emergency is a slow moving disaster and the biggest risk to our collective future. It will be a feature of all future social work practice. Social workers have the skills and the connections to vulnerable communities who will inevitably be affected by climate change impacts as they have the least resources to adapt. There are now clear links between environmental justice and social justice.

I see you have looked at the Canadian code however I would like to draw your attention to the Australian Association of Social Workers Code of Ethics (2010) which mandates Australian social workers to recognise human interdependence with the natural environment and has thus incorporated this obligation into its Ethical code by stating:

> *"Social workers will meet their responsibilities to society by engaging in action to promote societal and environmental wellbeing, advocate for equitable distribution*

of resources and effect positive social change in the interests of social justice" (Australian Association of Social Workers, 2010, p. 20).

The international definition of social work revised in 2014, acknowledges the importance of the natural world and includes "third generation rights" which "*focus on the natural world and the right to species biodiversity and inter-generational equity*" (International Federation of Social Workers (IFSW) & International Association of Schools of Social Work (IASSW), 2014, para. 8).

As well as the Asia pacific amplification of the definition that" "**Encouraging innovative, Sustainable Social Work and social development practices in the preservation of our environment**" (Nugroho, 2016) (http://www.apaswe.com/index.php/news-event/159-check-it-out-apaswe-no-12-2015-2017)

As we are in Aotearoa, I would advise the inclusion in the next Code of Ethics of Kaitiakitanga as a principle and Sustainable Social Work as an ethical approach to social work practice acknowledging our intergenerational responsibility for resources and the environment.

Sustainable Social Work is a practice that assesses the sustainability of resources available to service users and the community, while also recognising social workers themselves as a resource to be supported and sustained, (especially with the growing occurrence of ecological grief amongst both social workers and service users). We have an opportunity here to prepare the social work community with the skills and resources to adapt to the uncertainties of the future. We also have an ethical obligation to do so.

I have been teaching sustainability and climate change to social work BSW and MAppSW students at Massey University for the past 7 years and continue to do so. I am planning to develop Sustainable Social Work guidelinea for Aotearoa and training post PhD,

My feedback in light of my research is that we need to weave the principles of Katiakitanga (guardianship of the environment for future generations) sustainability and environmental

justice though the document alongside social justice, talking about a collective as well as individual approach to practice.

Having studied climate change impacts for the past decade I have a passion for the subject, and I am happy to talk more with you and be a part of the consultation process where appropriate.

I have cc'd in my PhD supervisors here Associate Professors Kieran O'Donoghue & Ksenija Napan so they are aware of my feedback.

Nga mihi nui

Lynsey Ellis ***MA, BA, RSW (SWRB 2674)***

Professional Clinician, Social Work Field Education Coordinator & PhD Candidate

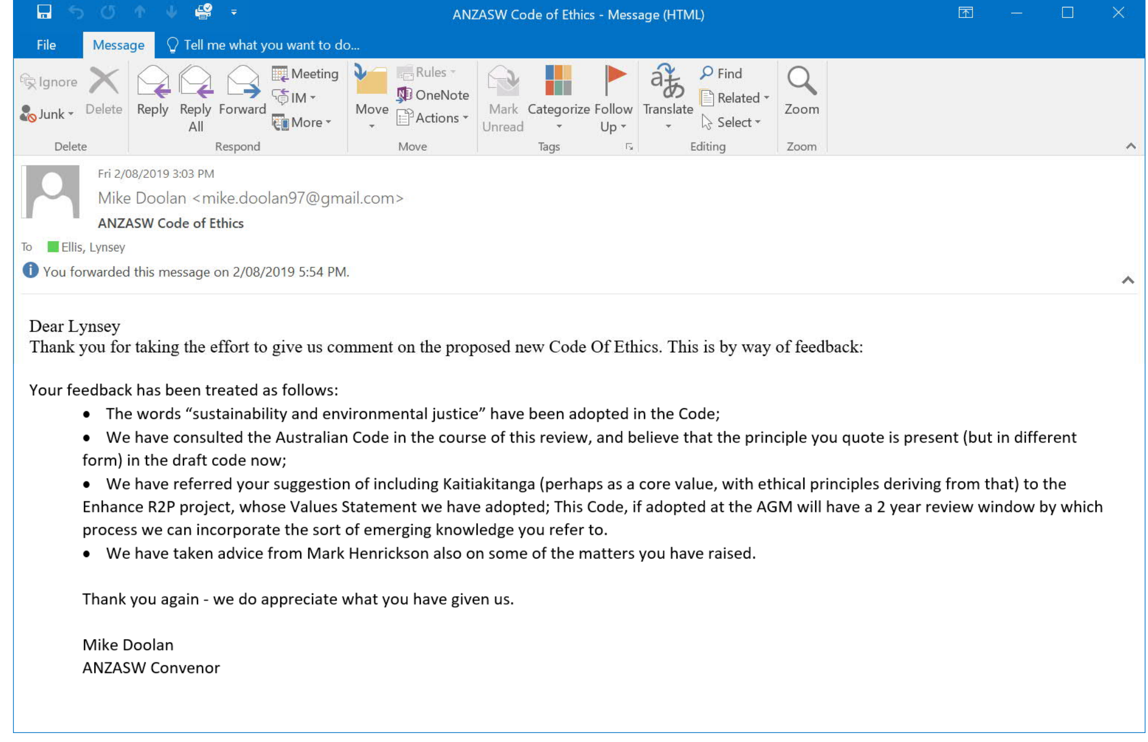
Massey University | School of Social Work | College Of Health | Albany Campus |

DDI: 09 213 6349 (ext: 43349) *Email*: L.M.Ellis@massey.ac.nz

Skype name: lynseyellis.masseyuniversity

Please consider the environment before printing this e-mail

Appendix Q – ANZASW Code of Ethics consultation reply


ANZASW Code of Ethics - Message (HTML)

Fri 2/08/2019 3:03 PM
Mike Doolan <mike.doolan97@gmail.com>
ANZASW Code of Ethics
To Ellis, Lynsey
You forwarded this message on 2/08/2019 5:54 PM.

Dear Lynsey
Thank you for taking the effort to give us comment on the proposed new Code Of Ethics. This is by way of feedback:

Your feedback has been treated as follows:

- The words “sustainability and environmental justice” have been adopted in the Code;
- We have consulted the Australian Code in the course of this review, and believe that the principle you quote is present (but in different form) in the draft code now;
- We have referred your suggestion of including Kaitiakitanga (perhaps as a core value, with ethical principles deriving from that) to the Enhance R2P project, whose Values Statement we have adopted; This Code, if adopted at the AGM will have a 2 year review window by which process we can incorporate the sort of emerging knowledge you refer to.
- We have taken advice from Mark Henrickson also on some of the matters you have raised.

Thank you again - we do appreciate what you have given us.

Mike Doolan
ANZASW Convenor

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